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Pali Text Society

THE

AṄGUTTARA-NIKĀYA

PART V

EDITED BY

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DASAKA-NIPĀTA, AND EKĀDASAKA-NIPĀTA.

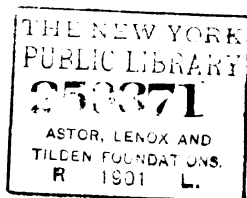


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PREFACE.

In issuing this last volume of the Aṅguttara-Nikāya I have to say a few words on the work now laid before the public in a complete edition[1].

It was in spring 1896 that I began transcribing and collating those parts of the Aṅguttara which were left unfinished by the lamented Dr. Richard Morris, and in autumn 1898 I had finished my transcript and collation of the eleventh Nipāta. For the whole work, from Part III—V, I have had the same five MSS. which have been spoken of by me in the Preface to Part III, *sub* 1—5. These MSS. are identical with those which Dr. Morris made use of in Parts I and II of his edition, respectively. Moreover, I have gone fully into the Siamese edition, and, for some parts of the sixth Nipāta, and for the whole of the seventh and eighth Nipātas I had at my disposal another MS., mentioned *sub* 6 in the Preface noticed before. I am sorry I was not able to mention two further MSS., likewise consulted by my hon. predecessor, but only for Part I, because these MSS. belong to the Collection of Pāli MSS. in the British Museum, and it was impossible for me to make a longer stay in London to collate them.

If we are to judge from our MSS., we may fairly assume three different versions of the Aṅguttara, a Sinhalese, a Burmese, and a Siamese, the last being represented only by the edition of the present King of Siam, this last,

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[1] See, besides, the Preliminary Remarks to Parts I and II, by the Rev. Dr. Morris.

however, representing in itself a whole set of MSS. Of these three versions the Siamese seems to hold an intermediate position between the two former, since it agrees with the Sinhalese MSS. in about as many instances as with the Burmese[1]. It presents also some readings peculiar to itself. The Sinhalese group of MSS. as well as the Burmese differ, at all events, more widely from each other than from the Siamese, as will be seen from the various readings given in the foot-notes. The former group, comprising three MSS., viz. the Turnour MS. and two Morris MSS. have all essential readings in common, besides a great number of such as are of more or less accidental character. The same holds true of the group represented by the well-written Mandalay MS., by the Phayre MS. and another MS. of the Morris Collection.

Into both versions corruptions have crept, a large number of which are clerical errors, slips of the pen and similar mistakes, owing to the circumstance that the copyists have seen wrong or heard wrong. Again, words or sentences that were perplexing have given rise to many errors in sense and meaning. Sometimes, a remedy against such perplexities was employed (at least in the Burmese MSS.) by borrowing an expression from the commentary, where it had been substituted for an obscure one occurring in the text. In a good many cases these corruptions are to be amended and eliminated, either by aid of the MSS. themselves (unless the corruptions are common to them), or by the same words from other passages, or, finally, by the commentary, which is often apt to throw light upon textual difficulties. But there are other cases, where we are at a loss, partly because neither the MSS. nor the commentary give us any help, partly because we have to decide between two or more readings of which no one is absolutely wrong. Thus the present edition will be liable, I am sure, to many mistakes, but since I have

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[1] There is, in fact, a small *plus* in favour of the Burmese MSS.

given, as it were, a complete *apparatus criticus*, everyone who uses it will have the necessary means of finding out for himself which reading should be adopted.

In characterizing above our MSS. as different versions, I must make one great reservation. The two or three versions differ, no doubt, even in essential readings. Nevertheless I am of opinion that they point to one and the same source, from which all have sprung. There exists no fundamental discrepancy between them, as regards the subject-matter, and they may be said to agree also in the form, unless we ask more than we should demand. It is true, that those MSS. which are called Sinhalese stand in closer connexion to each other than to the Burmese, and *vice versâ* [1], still we always meet with the very same tradition and find reasons enough to refer the different versions to one single archetype. It may be open to dispute, whether our Sinhalese MSS. of the Aṅguttara are the more reliable, or our Burmese. The late Dr. Morris seemed inclined to give the preference to the former, and he was undoubtedly right in rejecting the Burmese readings when the Sinhalese were decidedly better, but, as a rule, there is no MS. nor any set of MSS. which can be relied upon indiscriminately. Dr. Morris himself seems to have felt this, for in the new edition of the first two Nipātas he has given his sanction to a Burmese reading which he had condemned as nonsense, in the Preliminary Remarks to the earlier edition [2]. I do not like generalizations. As a

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[1] There appears to be a closer agreement between the Turnour MS. (T.) and Morris 7 (M_7) than between T. and Morris 6 (M_6) or between M_6 and M_7. It is also noteworthy that the Burmese MS. of the Morris Collection (M_8) agrees more conspicuously (see e. g. Part IV, p. 72 n. 2) with the Sinhalese MSS. than any other of our Burmese MSS. seems to do so.

[2] The reading in question, i. e. dummaṅku is, of course, at first sight rather perplexing. Its meaning, however, is not simply 'immoral' and the like, but 'staggering' in a moral sense and with a certain connotation, the latter

matter of fact, there are numerous passages where the Burmese MSS. have preserved the correct reading, while there are perhaps yet more numerous passages where we may safely follow the Sinhalese MSS. I think it best to pay due attention to both and am not willing to neglect the indications given to us by the commentary.

In order to render this edition of the Aṅguttara more accessible to all those who intend consulting it for purposes of literary research, specially for that of comparison of the Aṅguttara with other canonical books of both great schools of Buddhism, I have added, in an Appendix, an analytical table extending over the whole work. Now we learn from a *versus memorialis*[1], that there are 9557 Suttas in the Aṅguttara, and, although there are, in fact, at most about 2344 Suttas in the Aṅguttara, as was known

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being clearly expressed by dur- in 'dummaṅku'. This prefix gives to the word 'maṅku', the original meaning of which is given by Böhtlingk as equivalent to 'staggering', 'weak on feet' (schwankend, schwach auf den Füssen), a sense modified by special disapprobation.—,Dummaṅku' signifies one who is staggering in a disagreeable, censurable and scandalous manner, because he is not ashamed at his behaviour, or the like. Other examples of a similar connotation in words beginning with dur- are 'durabhimānin', 'duravalepa', 'durāgraha'. Buddhaghosa, too, seems to be in favour of this explanation of the word. The first time when dummaṅku occurs, Dukanipāta XVII, 1 (Part I, p. 98), he only says:—dummaṅkūnan ti dussīlānaṃ, but the second time, Dasakanipāta XXXI, 3 (Part V, p. 70), he is a little more copious. His explanation runs as follows:—dummaṅkūnaṃ puggalānaṃ niggahāyā ti dummaṅkū nāma dussīlapuggalā, ye maṅkubhāvaṃ āpādamānā pi dukkhena āpajjanti *vītikkamaṃ karontā vā katvā vā na lajjanti,* tesaṃ niggahatthāya, and so on. The words in italics seem to confirm our opinion. We find, besides, in the Aṅguttara (Part IV, p. 97 sq.) the word dummaṅkuya (n.), for which Buddhaghosa substitutes dummaṅkubhāva.

[1] See on p. 361 of the present volume. The same verses, with slight differences, occur in the Introduction to Buddhaghosa's Manoratha-Pūraṇī, to the Sumaṅgala-Vilāsinī (p. 23), and elsewhere.

to Buddhaghosa in the fifth century A.D., I venture to hope the reader will make allowance for any mistake on my part.

A second Appendix presents a list, where Suttas (or the greater part of any Sutta) occurring twice or more in the Aṅguttara are noted. In this list, however, I have not included those numerous Suttas which deal with the same subject, once concisely and once more in detail. I have brought them together in a separate list which, I hope, will prove to be complete.

There is, moreover, another feature of our work, equally obvious with that already mentioned. The various matters are arranged according to a purely numerical system of grouping. In consequence of this principle of number, subjects grouped under one of the higher numerals, as for instance in the navāṅgas, are not unfrequently arranged in the way of addition (for the navāṅgas the scheme mostly being five *plus* four), but, with a few exceptions, the component parts are by no means mere repetitions e. g. of the pañcāṅgas or the caturaṅgas in the fifth and fourth Nipātas. Since this peculiarity is inherent in a great many Suttas, a brief statement would, in my opinion, afford some service to our knowledge of the work done by the makers and compilors of the Aṅguttara, and therefore I did not omit it[1].

I should be very glad, if I could also add a list of

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[1] In the Aṭṭhakanipāta LXII and LXXVIII (Part IV, p. 296 sqq.; p. 328 sqq.) the subjects are registered exceptionally under five heads from six *down* to two, and in the Dasakanipāta XXVII and XXVIII (Part V, p. 48 sqq.) they are registered under ten heads from one *up* to ten. The nearer we draw to the end of the work, the more the creative power—*sit venia verbo*—shrinks, and in the last Nipāta hardly anything original is to be found. How the five first chapters of this book are made up, may be gathered from the commentary which describes them as follows:—Ekādasanipātassa paṭhamādīni heṭṭhā vuttanayen' eva kevalañ c'ettha ādito pañcasu nibbidāvirāgaṃ dvidhā bhinditvā ekādasaṅgāni katāni.

those Suttas of the Aṅguttara which are identical, or nearly identical, with those in other canonical books. A Synoptical Table like this would, no doubt, prove to be very useful, but such a task, I regret to say, far exceeds my forces, at least at present. Besides, nobody would be likely to look for it here. I shall only adduce, in a footnote, a few parallel passages to other works and some quotations in, and from our work[1]. If, however, I make

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[1] (1) Parallel passages, excepting verses: —
M.V. VI, 31 (Vin. I, 233 sqq.)—VIII, XII (A. IV, 179 sqq.; cf. I, 62)
C.V. V, 3, 1 (Vin. II, 108)—V, CCIX (A. III, 251)
C.V. X, 1 (Vin. II, 253 sqq.)—VIII, LI (A. IV, 274 sqq.)
D. II § 93 sqq. (I, 81 sqq.)—III, 58 § 3 sqq. (A. I, 164 sqq.)
D. XI § 85 (I, 222)—VI, LIV § 5 (A. III, 368)
M.P.S. I § 1—5—VII, XX (A. IV, 17 sqq.)
M.P.S. I § 6—VII, XXI (A. IV, 21 sq.)
M.P.S. III § 1—20—VIII, LXX (A. IV, 308 sqq.); cf. S. V, 258 sqq.
M.P.S. III § 21—23—VIII, LXIX (A. IV, 307 sq.)
M.P.S. III § 24—32—X, XXIX § 6 (A. V, 61 sq.; cf. IV, 305 sq.; I, 40)
M.P.S. III § 33—42—VIII, LXVI (A. IV, 306 sq.; cf. I, 41)
M.P.S. VI § 5—9—IV, 76 (A. II, 79 sq.)
M. 6 (I, 33 sqq.)—X, LXXI (V, 131 sqq.)—III, 100 § 5—10 (A. I, 255 sq.)
S. LV, v, 41 (V, 399 sqq.)—V, XLV (A. III, 51 sqq.)
[S. VI, 1, 9 § 3—7 (I, 149); XI, 1, 6 (I, 224 sq.)—X, LXXXIX § 3; IX, XXXIX (A. V, 171; IV, 432 sqq.; transformed and enlarged). Itiv., Duk. I, 3 (p. 24 sq.)—II, 1, 3 (A. I, 49 sq.)].

(2) Parallel verses: —
Vin. II, 156; cf. S. I, 212—A. I, 138;—M.P.S. IV § 3—A. II, 2 (sīlaṃ);—S. I, 2; 55—A. I, 155;—S. I, 149—A. V, 171; 174 (cf. I, 3); S.N. v. 657—660;—S. I, 167; 175—A. I, 167;—S. V, 405—A. II, 57;—S. I, 208; cf. Th. II, v. 31—A. I, 144;—Dhp. v. 54—A. I, 226; v. 85—89—A. V, 232 sq.; 253 sq. (cf. S. V, 24)—Itiv. p. 82, 117—A. II, 14; p. 95 sq.—A. II, 12; p. 100 sq.—A. I, 165 (pubbe nivāsaṃ cf. Dhp. v. 423); 167 sq.; p. 102 sq. (prose incl.)—A. II, 26 sq.; p. 109 sqq. (prose incl.)—A. I, 132; II, 70; p. 112 sq. (prose incl.)—A. II, 26; p. 115 sqq. (prose incl.)—A. II, 13 sq.; p. 118 sqq.—A. II, 14; p. 121 sqq. (prose incl.)—A. II, 23 sqq.

no reference to any Abhidhamma-book, e. g. the Puggala-Paññatti or the Dhamma-Saṅgaṇi, my reason for doing so

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(3) Quotations in the Aṅguttara: —

S.N. v. 1048 is quoted in A. I, 133 by the name of Puṇṇapañha, v. 1106—7 in I, 134 by that of Udayapañha, and v. 1042 in III, 399; 401 by that of Metteyyapañha, their common head being called Pārāyana.

From S. I, 48 the verses are quoted in A. IV, 449 and introduced by the words:—vuttam idaṃ āvuso Pañcālacaṇḍena devaputtena. This chapter of the Aṅg. (IX, XLII) expounds the moral meaning of the first Pāda. Furthermore, a stanza which is pronounced by Taṇhā (Cupido), one of Māra's daughters, as we learn from the Mārasaṃyutta (3, 5) in S. I, 126, is quoted in A. V, 46; 47 sq. under the name of Kumāripañhā, but attributed there to the Buddha himself. I cannot identify a quotation made from the Mahāpañhā (pl.) in A. V, 54; 58. In the commentary we only read Mahāpañhesū ti mahanta-atthapariggāhakesu pañhesu. There exists, moreover, a number of sayings, attributed to the Buddha e. g. in A. III, 98 sq., the source of which is unknown to me, but since a Dukkhakkhandha-Sutta-Pariyāya is mentioned in Jāt. II, 314, and a sentence quoted therefrom is nearly identical with one of them, it may be hoped that it will be traced ere long.

(4) Quotations from the Aṅguttara: —

No explicit quotation in any other canonical book is known to me. In the non-canonical Milinda-Pañha the Aṅguttara is referred to several times, but not by name (see for details Professor T. W. Rhys Davids' list in the Introd. to vol. XXXV of the S. B. E. p. XXVII sq.). Twice, however, viz. p. 362 and 392 (of Trenckner's edition), the Aṅguttara is referred to by name or, strictly speaking, by the name of Ekuttara (Ekuttaranikāyavaralañcake, and °nikāyavare), i. e. the work which is based on the principle of adding 'one' in each subsequent Nipāta. The passages referred to are I, XIII, 7 (A. I, 23) and X, XLVIII § 2 (V, 88), not X, v, 8, as Mr. Trenckner had pointed out (Notes, p. 430).—Among those passages which, in the Milinda, are introduced by some or other formula, e. g. bhāsitaṃ Bhagavatā, and marked as 'not traced' by Professor Rhys Davids in the list given by him on p. XXXI sqq. of the Introd. above named, there is *inter alia* (Mil. p. 164) a quotation from the Aggikkhandhūpama-Sutta (A. IV, 135).

simply is, because I believe that all works of this *genre* deserve a special examination on account of their being entirely dependent upon the Aṅguttara (see Dr. Morris' and Professor Edward Müller's Introductions, respectively). I have also omitted often recurring stock-phrases, similes and the like which, of course, would not be sought for in vain in a Concordance to the Tipiṭaka. Such a Concordance is still a great *desideratum* of Pāli scholarship.

I have to mention (see Preface to Part IV) a slight difference in counting the Suttas between the commentary and the present edition. In the Dasaka-Nipāta the commentary divides our No. XXXI into two parts, from § 4 down to the end. Our No. XXXII corresponds with No. XXXIII of the commentary, and our No. XXXIII with its No. XXXIV. Then it counts our No. XXXIV besides as XXXIV and our No. XXXVIII as XXXIX, but our No. XL again corresponds with its No. XL. The divisions of the commentary are apparently wrong. In the Ekādasaka-Nipāta the commentary unites our Nos. VII and VIII, and thus it counts ten Suttas in the first Vagga, not eleven.

The Index of words which I have given for this part of the Aṅguttara, as for the two former parts, does not pretend to be complete. I have only endeavoured not to omit any word, or any particular use of words, which may be either missing in Childers or given there without sufficient references.

No quotation from the A. is given by Professor Fausböll in his List of Quotations (see Index to the Jātaka, p. 237 sqq.), although Jāt. I, 148 refers to A. I, 24 (Etadaggaṃ), Jāt. I, 228 to A. IV, 392 sqq. (Velāmakasutta), Jāt. II, 262 silently to A. IV, 187 sq. (= Vin. I, 237), and in Jāt. II, 347 sqq. the Paccuppanna-Vatthu is borrowed from A. IV, 91 sqq. For quotations from the A. and other works to be found in the Nettipakaraṇa, I may be permitted to refer to my edition of this book in preparation.

In conclusion, I wish to address a special acknowledgment to the Councils of the India Office and the Royal Asiatic Society for their liberality in consenting to, and prolonging the loan of the MSS. needed for this edition.

Würzburg (Bavaria).
August 1899.

THE EDITOR.

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AṄGUTTARA-NIKĀYA.

DASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

I.

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'kimatthiyāni bhante kusalāni sīlāni kimānisaṃsānī' ti? 'Avippaṭisāratthāni kho[1] Ānanda kusalāni sīlāni avippaṭisārānisaṃsānī' ti[2]. 'Avippaṭisāro pana bhante kimatthiyo kimānisaṃso' ti[3]? 'Avippaṭisāro kho Ānanda pāmujjattho pāmujjānisaṃso' ti[4]. 'Pāmujjaṃ pana[5] bhante kimatthiyaṃ kimānisaṃsan' ti[3]? 'Pāmujjaṃ kho Ānanda pītatthaṃ pītānisaṃsan' ti[4]. 'Pīti pana[5] bhante kimatthiyā kimānisaṃsā' ti[3]? 'Pīti kho Ānanda passaddhatthā passaddhānisaṃsā' ti[6]. 'Passaddhi pana bhante kimatthiyā kimānisaṃsā' ti[3]? 'Passaddhi kho Ānanda sukhatthā sukhānisaṃsā' ti[4]. 'Sukhaṃ pana bhante kimatthiyaṃ kimānisaṃsan' ti[3]? 'Sukhaṃ kho Ānanda samādhatthaṃ

[1] *omitted by* M. Ph.; T. M_7 atha kho.
[2] M. Ph. S. *omit* ti. [3] T. M_6. M_7 *omit* ti.
[4] T. M_6. M_7. S. *omit* ti. [5] T. *adds* me.
[6] T. M_7. S. *omit* ti.

samādhānisaṃsan' ti[1]. 'Samādhi pana[2] bhante kimatthiyo kimānisaṃso' ti[3]? 'Samādhi kho Ānanda yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso' ti[1]. 'Yathābhūtañāṇadassanaṃ pana[4] bhante kimatthiyaṃ kimānisaṃsan' ti[3]? 'Yathābhūtañāṇadassanaṃ kho Ānanda nibbidāvirāgatthaṃ nibbidāvirāgānisaṃsan' ti[1]. Nibbidāvirāgo pana bhante kimatthiyo kimānisaṃso' ti[3]? 'Nibbidāvirāgo kho Ānanda vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso' ti[1].

2. Iti kho Ānanda kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni, avippaṭisāro pāmujjattho pāmujjānisaṃso, pāmujjaṃ pītatthaṃ pītānisaṃsaṃ, pīti passaddhatthā passaddhānisaṃsā, passaddhi sukhatthā sukhānisaṃsā, sukhaṃ samādhatthaṃ samādhānisaṃsaṃ, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso, yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisaṃsaṃ, nibbidāvirāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso. Iti kho Ānanda kusalāni sīlāni anupubbena aggāya[5] parentī[6] ti.

II.

1. Sīlavato bhikkhave sīlasampannassa na[7] cetanāya karaṇīyaṃ 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ sīlavato sīlasampannassa[8] avippaṭisāro uppajjati. Avippaṭisārissa[9] bhikkhave na[10] cetanāya karaṇīyaṃ 'pāmujjaṃ[11] me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avippaṭisārissa[12] pāmujjaṃ uppajjati[13]. Pamuditassa bhikkhave na[7] cetanāya karaṇīyaṃ 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa

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[1] Ph. T. M_6. M_7. S. *omit* ti. [2] T. *adds* me.
[3] T. M_6. M_7 *omit* ti. [4] *omitted by* T. M_6. M_7.
[5] Ph. maggāya; S. arahattāya. [6] Ph. S. pūrentī.
[7] *omitted by* T.
[8] Ph. *inserts* yo. [9] M. Ph. T. °sārassa.
[10] *omitted by* M_6. [11] T. pāmujjatiṃ.
[12] M. °sārassa. [13] M. Ph. jāyati.

pīti[1] uppajjati[2]. Pītimanassa bhikkhave na cetanāya karaṇīyaṃ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa[3] bhikkhave na cetanāya karaṇīyaṃ 'sukhaṃ vediyāmī'[4] ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo[5] sukhaṃ vediyati. Sukhino bhikkhave na cetanāya karaṇīyaṃ 'cittaṃ me samādhiyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhiyati. Samāhitassa bhikkhave na cetanāya karaṇīyaṃ 'yathābhūtaṃ jānāmi[6] passāmī' ti. Dhammatā esā bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti[6] passati. Yathābhūtaṃ bhikkhave jānato[7] passato[7] na cetanāya karaṇīyaṃ 'nibbindāmi[8] virajjāmī' ti. Dhammatā esā bhikkhave, yaṃ[9] yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati. Nibbindassa[10] bhikkhave virattassa[11] na cetanāya karaṇīyaṃ 'vimuttiñāṇadassanaṃ sacchikaromī' ti. Dhammatā esā bhikkhave, yaṃ[9] nibbindo[12] viratto vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave nibbidāvirāgo[13] vimuttiñāṇadassanattho[14] vimuttiñāṇadassanānisaṃso, yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ[14] nibbidāvirāgānisaṃsaṃ, samādhi yathābhūtañāṇadassanattho[15] yathābhūtañāṇadassanānisaṃso, sukhaṃ samādhatthaṃ samādhānisaṃsaṃ, passaddhi sukhatthā sukhānisaṃsā, pīti passaddhatthā[16] passaddhānisaṃsā, pāmujjaṃ pītatthaṃ pītānisaṃsaṃ, avippaṭisāro pāmujjattho pāmujjānisaṃso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni. Iti kho bhikkhave[17] dhammā

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[1] *omitted by* T. M_7. [2] Ph. jāyati.
[3] Ph. passaddhi° [4] M. Ph. vedissāmī.
[5] T. M_6. M_7 passaddhi°
[6] T. M_6. M_7 pajā°
[7] Ph. T. M_7 °tā. [8] T. °mī ti; M. Ph. M_6 nibbidāmi.
[9] *omitted by* T. M_6. M_7.
[10] S. nibbinnassa; T. M_6. M_7 nibbindantassa.
[11] T. M_6. M_7 virajjantassa.
[12] S. nibbinno; M_7 nibbindā; M_6 nibbindena.
[13] M. M_7 nibbindā° [14] *omitted by* Ph.
[15] *omitted by* M_7. [16] *omitted by* M_6.
[17] T. *adds* bhikkhu.

'va[1] dhamme abhisandenti[2], dhammā 'va dhamme paripūrenti apārā[3] pāraṃ gamanāyā ti.

III.

1. Dussīlassa bhikkhave sīlavipannassa[4] hatupaniso[5] hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi bhikkhave rukkho sākhāpalāsavipanno, tassa papaṭikā[6] pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho bhikkhave[7] dussīlassa sīlavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa[8] hatupanisaṃ hoti[9] . . . pe[10] . . . vimuttiñāṇadassanaṃ[11].

2. Sīlavato bhikkhave sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjaṃ, pāmujje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammā-

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[1] *omitted by* M. Ph. S. [2] T. °nandenti.
[3] T. āp°; M_6. M_7 aparā, M_6 *also* paraṃ; Ph. *omits* apārā.
[4] M. Ph. M_7 °vippa° *throughout.*
[5] S. hatū° *always;* Ph. hatu° *and* hatū°
[6] S. pappaṭikā *always.* [7] *omitted by* T.
[8] Ph. *continues:* pa ‖ hatupanisaṃ hoti vi°
[9] S. *adds* pāmujjaṃ. [10] M. la.
[11] M. Ph. °nan ti.

samādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi bhikkhave rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave sīlavato sīlasampannassa upanisampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti[1] . . . pe[2] . . . vimuttiñāṇadassanan ti.

IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —

Dussīlassa āvuso sīlavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti . . . pe[3] . . . vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussīlassa sīlavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti[1] . . . pe[4] . . . vimuttiñāṇadassanaṃ.

2. Sīlavato āvuso sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe[5] . . . vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti[1] . . . pe[6] . . . vimuttiñāṇadassanan ti.

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[1] S. *adds* pāmujjaṃ.
[2] M. la; Ph. pa.
[3] M. la; Ph. pa; S. *gives it in full.*
[4] M. Ph. la.
[5] M. Ph. pa; S. *in full.* [6] M. Ph. pa.

V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi: — Dussīlassa āvuso sīlavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussīlassa sīlavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti[1] . . . pe[2] . . . vimuttiñāṇadassanaṃ.

2. Sīlavato āvuso sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjaṃ, pāmujje sati[3] pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho

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[1] S. *adds* pāmujjaṃ. [2] M. Ph. pa.

[3] *in* T. *immediately after* sati *there follows* No. VIII; *the portions left out here, however, are not wholly missing in our MS., they only stand at the end of* No. X.

sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti[1] . . . pe[2] . . . vimuttiñāṇadassanan ti.

VI.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā[3] Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ[4] paṭhavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane[5] ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, saññī[6] ca pana assā' ti? 'Siyā[7] Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane[7] viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, saññī ca pana assā' ti.

2. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na[8] āpasmiṃ āposaññī assa, na[8] tejasmiṃ tejosaññī

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[1] S. *adds* pāmujjaṃ. [2] M. la; Ph. pa.
[3] M. Ph. *omit* upasaṅkamitvā . . . nisīdi.
[4] T. M_6 °viyā. [5] M_6 *inserts* na.
[6] T. M_6. M_7 na saṃñī.
[7] M_7 *continues:* Yathākakathaṃ, *as in* § 2.
[8] *omitted by* M_6.

assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na[1] idhaloke idhalokasaññī assa, na[1] paraloke paralokasaññī assa, saññī[2] ca pana assā' ti? 'Idh' Ānanda[3] bhikkhu evaṃsaññī[4] hoti: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan ti. Evaṃ kho Ānanda siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatana-saññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, saññī ca pana assā' ti.

VII.

1. Atha kho āyasmā Ānando yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi[5], sammodanīyaṃ kathaṃ sārāṇīyaṃ[6] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando āyasmantaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatana-

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[1] *omitted by* M_6.
[2] M_7 na saṃñī; T. na saṃkam, *and it omits* ca.
[3] M. Ph. idha pan' Ān°
[4] M_7 *has* evaṃ kho idh' Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva paṭhavisaṃñī hoti, *and then* etaṃ santaṃ *and so on.*
[5] *omitted by* M_6. M_7. [6] M. Ph. sāra°

saññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, saññī[1] ca pana assā' ti? 'Siyā āvuso Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa . . . pe[2] . . . na paraloke paralokasaññī assa, saññī ca pana assā' ti.

2. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa . . . pe[3] . . . na[4] paraloke paralokasaññī assa, saññī ca pana assā' ti? 'Ekam idāhaṃ āvuso Ānanda samayaṃ idh' eva Sāvatthiyaṃ viharāmi Andhavanasmiṃ, tatthāhaṃ[5] tathārūpaṃ[6] samādhiṃ samāpajjiṃ[7], yathā neva paṭhaviyaṃ paṭhavisaññī ahosiṃ[8], na āpasmiṃ āposaññī ahosiṃ, na tejasmiṃ tejosaññī ahosiṃ, na vāyasmiṃ vāyosaññī ahosiṃ, na ākāsānañcāyatane ākāsānañcāyatanasaññī ahosiṃ, na viññāṇañcāyatane viññāṇañcāyatanasaññī ahosiṃ, na ākiñcaññāyatane ākiñcaññāyatanasaññī ahosiṃ, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī ahosiṃ, na idhaloke idhalokasaññī ahosiṃ, na paraloke paralokasaññī ahosiṃ, saññī ca pana ahosin' ti.

3. 'Kiṃsaññī panāyasmā[9] Sāriputto tasmiṃ samaye ahosī' ti? 'Bhavanirodho nibbānaṃ, bhavanirodho nibbānan ti kho me[10] āvuso aññā 'va[11] saññā uppajjati, aññā 'va[12] saññā nirujjhati. Seyyathā pi āvuso sakalikaggissa jhāyamānassa[13] aññā 'va[11] acci[14] uppajjati, aññā 'va[15] acci[14] nirujjhati, evam eva kho me[16] āvuso bhavanirodho[17] nibbānaṃ[17], bhavanirodho nibbānan ti aññā 'va[12] saññā

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[1] M_6 na saṃñi. [2] M. la; Ph. pa.
[3] M. Ph. pa. [4] M. *omits this phrase;* T. *omits* na.
[5] M. Ph. athāhaṃ. [6] M_6 °pānaṃ.
[7] T. °pajjiṃsu; Ph. °pajjāmi; M. paṭilabhāmi.
[8] Ph. ahosi *throughout.* [9] M. panāvuso.
[10] *omitted by* M_7. [11] *omitted by* M_6; T. M_7 ca.
[12] M_6. M_7 ca. [13] M. Ph. jalamānāya.
[14] Ph. T. acchi. [15] *omitted by* T. M_6. M_7.
[16] *omitted by* M. Ph. [17] *omitted by* Ph.

uppajjati, aññā 'va[1] saññā nirujjhati, bhavanirodho nibbānaṃ[2] — saññī ca panāhaṃ āvuso tasmiṃ samaye ahosin' ti.

VIII.

1. Saddho ca[3] bhikkhave bhikkhu hotì no ca sīlavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca[4] assaṃ[5] sīlavā cā' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti[6] sīlavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti[7] sīlavā ca no[8] ca[8] bahussuto . . . pe[9] . . . bahussuto ca no[10] ca[10] dhammakathiko[11], dhammakathiko ca no[11] ca[11] parisāvacaro[11], parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo, vinayadharo[10] ca[11] no ca āraññako[12] pantasenāsano[13], āraññako ca pantasenāsano[13] no[11] ca catunnaṃ jhānānaṃ abhicetasikānaṃ[14] diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, catunnañ[15] ca[16] jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca assaṃ[7] sīlavā ca[11] bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya[17] dhammaṃ deseyyaṃ vinayadharo ca āraññako ca pantasenāsano[18] catunnañ ca[10] jhānānaṃ abhicetasi-

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[1] M_6. M_7 ca. [2] Ph. M_7 °na; S. °nan ti.
[3] *omitted by* S. [4] M. Ph. c'; *omitted by* S.
[5] T. assa. [6] *omitted by* Ph. [7] *omitted by* M. Ph.
[8] *omitted by* T. M_7. [9] M. Ph. pa.
[10] *omitted by* T. M_6. M_7. [11] *omitted by* M_6.
[12] M. M_7 ar° *throughout;* Ph. ār° *and* ar°
[13] T. °sana. [14] S. ābhi° *throughout.*
[15] T. *omits all from* ca° *to* akasiralābhī.
[16] *omitted by* M. Ph. M_6. [17] T. M_6 °sāyaṃ.
[18] T. panthi°; Ph. T. M_6. M_7 *add* ca.

kānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī āsavānañ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ[1] diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan' ti[2]. Yato ca[3] kho[4] bhikkhave bhikkhu saddho ca hoti sīlavā ca bahussuto ca[5] dhammakathiko ca[5] parisāvacaro ca visārado ca parisāya[6] dhammaṃ deseti vinayadharo ca āraññako ca pantasenāsano[7] catunnañ ca[8] jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalāhhī hoti akicchalābhī akasiralābhī āsavānañ ca[9] khayā anāsavaṃ[3] cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā ti.

IX.

Saddho ca[10] bhikkhave bhikkhu hoti no ca sīlavā ... pe[11] ... sīlavā ca[12] no ca bahussuto[12], bahussuto ca no[3] ca[3] dhammakathiko[13], dhammakathiko ca no ca parisāvacaro[12], parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado[12] ca[12] parisāya[12] dhammaṃ[12] deseti[12] no ca vinayadharo[14], vinayadharo ca no ca āraññako pantasenāsano[12], āraññako[12] ca[12] pantasenāsano[15] no[4] ca ye te santā vimokhā[16] atikkamma rūpe āruppā[17] te kāyena phusitvā[18] viharati, ye te santā vimokhā atikkamma rūpe

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[1] *omitted by* Ph. [2] Ph. *adds* pa.
[3] *omitted by* M_6. [4] *omitted by* M.
[5] T. *omits all from* ca° *to* akasiralābhī.
[6] T. M_6 °sāyaṃ. [7] Ph. T. M_6. M_7 *add* ca.
[8] *omitted by* M. T. M_6. M_7. [9] *omitted by* M. Ph.
[10] *omitted by* S. [11] *omitted by* M. Ph. S.
[12] *omitted by* T. [13] T. *adds* ca.
[14] *omitted by* T. M_6. M_7. [15] T. M_6. M_7 *add* ca.
[16] M. Ph. S. vimokkhā *always*.
[17] T. M_6 ar°; Ph. arūpā.
[18] M_6 phassitvā; T. M_7 passitvā.

āruppā[1] te ca[2] kāyena phusitvā[3] viharati no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca assaṃ sīlavā ca bahussuto ca dhammakathiko ca parisāvacaro ca[4] visārado ca parisāya dhammaṃ deseyyaṃ vinayadharo ca āraññako ca pantasenāsano[5] ye te santā vimokhā atikkamma rūpe āruppā[6] te ca[2] kāyena phusitvā[7] vihareyyaṃ āsavānañ ca[4] khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti sīlavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya dhammaṃ deseti vinayadharo ca āraññako ca pantasenāsano[8] ye te santā vimokhā atikkamma rūpe āruppā[9] te ca[10] kāyena phusitvā[11] viharati āsavānañ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi[12] kho khikkhave[13] dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca[14] hoti sabbākāraparipūro cā ti.

X.

1. Saddho ca[15] bhikkhave bhikkhu hoti no ca sīlavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca assaṃ sīlavā cā' ti.

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[1] Ph. arūpā. [2] *omitted by* M. Ph.
[3] T. M_6 phassitvā; M_7 passitvā. [4] *omitted by* T.
[5] Ph. T. M_6. M_7 *add* ca. [6] T. ar°; Ph. arūpā.
[7] T. M_7 passitvā. [8] T. M_6. M_7 *add* ca.
[9] T. M_6. M_7 ar°; Ph. arūpā. [10] *omitted by* M. Ph. M_6.
[11] M_6 phassitvā; T. passitvā; M_7 pasitvā. [12] T. M_6 ime.
[13] T. M_7 *continue:* bhikkhu saddho ca hoti sīlavā ca, evaṃ so ten' aṅgena paripūro hoti. Saddho ca bhikkhu sīlavā ca (M_7 *adds* no ca) bahussuto ca no ca dhammakathiko *and so on, as in* No. X.
[14] *omitted by* Ph. [15] *omitted by* S.

Yato ca kho bhikkhave bhikkhu saddho ca hoti sīlavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti[1] sīlavā ca no ca bahussuto, bahussuto ca no ca dhammakathiko[1], dhammakathiko[1] ca[1] no[1] ca[1] parisāvacaro[1], parisāvacaro ca no ca visārado[2] parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo[3], vinayadharo ca no ca anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[4] . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati[5] anekavihitañ[6] ca pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[7] . . . iti sākāraṃ sa-uddesaṃ[8] anekavihitaṃ pubbenivāsaṃ anussarati, no ca dibbena cakkhunā visuddhena atikkantamānusakena[9] . . . pe[10] . . . yathākammūpage satte pajānāti, dibbena ca[11] cakkhunā visuddhena atikkantamānusakena . . . pe[12] . . . yathākammūpage satte pajānāti no ca āsavānaṃ khayā . . . pe[12] . . . sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca[13] assaṃ sīlavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya[14] dhammaṃ deseyyaṃ vinayadharo ca anekavihitañ ca pubbenivāsaṃ anussareyyaṃ, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[4] . . . iti sākāraṃ sa-uddesaṃ[15] anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, dibbena ca[16] cakkhunā

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1 *omitted by* M_6. 2 T. *adds* ca.
3 *omitted by* T. M_6.
4 M. la; Ph. pa; *omitted by* T. M_6. M_7.
5 T. M_6. M_7 *add* pe; Ph. *omits all from* aneka° *to* anussarati *before* no ca dibbena.
6 M. *adds* pa ‖ pubbe° anuss° no ca dibbena.
7 *only in* S. 8 T. M_7 savudd°
9 M. Ph. °mānussakena *throughout.*
10 M. pa; *omitted by* Ph. T. M_6. M_7.
11 *omitted by* M. Ph. T. M_6. M_7.
12 M. la; *omitted by* Ph. T. M_6. M_7. 13 *omitted by* Ph.
14 M_6. M_7 °sāyaṃ; T. °sayaṃ (*sic*).
15 T. savu°; M_6 sa-udd° *and* savu°
16 *omitted by* Ph. T. M_6. M_7.

visuddhena atikkantamānusakena . . . pe[1] . . . yathākammūpage satte pajāneyyaṃ āsavānañ ca[2] khayā . . . pe[3] . . . sacchikatvā upasampajja vihareyyan' ti. Yato ca kho bhikkhave bhikkhu saddho ca[4] hoti sīlavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya[5] dhammaṃ deseti vinayadharo ca anekavihitañ ca[6] pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[7] . . . iti sākāraṃ sa-uddesaṃ[8] anekavihitaṃ pubbenivāsaṃ anussarati, dibbena ca[9] cakkhunā visuddhena atikkantamānusakena . . . pe[1] . . . yathākammūpage satte pajānāti āsavānañ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā ti.

Ānisaṃsavaggo[10] paṭhamo.

Tatr'[11] uddānaṃ:

Kimatthiyaṃ cetanā sīlaṃ upanisā Ānanda[12]-pañcamaṃ
Samādhi[13] Sāriputto ca saddho santena[14] vijjayā ti.

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[1] M. la; *omitted by* Ph. T. M_6. M_7.
[2] *omitted by* M. Ph. [3] M. Ph. la.
[4] *omitted by* Ph. [5] T. M_6. M_7 °sāyaṃ.
[6] *omitted by* T. M_6.
[7] M. la; Ph. pa; *omitted by* T. M_6. M_7.
[8] T. savu°
[9] *omitted by* Ph. T. M_6. M_7. [10] Ph. T. M_6. M_7 Vaggo.
[11] S. tass'; *in* M_6 *after* tatr' uddānaṃ *follows* No. XXVII.
[12] T. nanā; M_7 *has* upaninandi *instead of* upanisā Ānanda.
[13] T. °dhiṃ; Ph. sammāsamādhi.
[14] M. Ph. pantena; T. *has* sante, *then* sati pāmujjasampannassa upanisasampanno (*sic*) hoti, *i. e. it inserts here the portions of* No. V, § 2, *also* Nos. VI *and* VII *left out before, and at the end of* No. VII *it has* vijjayā ti.

XI.

1. Pañcaṅgasamannāgato bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanaṃ sevamāno bhajamāno na cirass' eva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

Kathañ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

2. Idha bhikkhave bhikkhu saddho hoti saddahati Tathāgatassa bodhiṃ 'iti pi so Bhagavā[1] arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti, appābādho hoti appātaṅko samavepākiniyā[2] gahaṇiyā samannāgato nātisītāya nāccuṇhāya[3] majjhimāya padhānakkhamāya, asaṭho[4] hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā Satthari vā viññūsu vā sabrahmacārīsu, āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Kathañ ca bhikkhave senāsanaṃ pañcaṅgasamannāgataṃ hoti?

3. Idha bhikkhave senāsanaṃ nātidūraṃ hoti nāccāsannaṃ[3] gamanāgamanasampannaṃ, divā appakiṇṇaṃ[5] rattiṃ appasaddaṃ appanigghosaṃ, appaḍaṃsamakasavātātapasiriṃsapasamphassaṃ[6], tasmiṃ kho pana senāsane viharantassa appakasiren'[7] eva[7] uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā

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[1] M. °vā | pa | Bhagavā ti. [2] T. °pākiyā.
[3] T. M_7 na acc° [4] M. Ph. asatho; T. M_7 asaṭṭho.
[5] Ph. abbo°; M_9 (Com.) anākiṇṇaṃ.
[6] M. Ph. °sarisappa°; Ph. T. M_7 *add* kho pana hoti.
[7] Ph. T. °sirena.

dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati 'idaṃ[1] bhante kathaṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭañ c'eva vivaranti anuttānikatañ[2] ca uttānikaronti[2] anekavihitesu ca kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho bhikkhave senāsanaṃ pañcaṅgasamannāgataṃ hoti.

Pañcaṅgasamannāgato kho[3] bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanaṃ sevamāno bhajamāno na cirass' eva āsavānaṃ khayā . . . pe[4] . . . sacchikatvā upasampajja vihareyyā[5] ti.

XII.

1. Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye 'kevalī[6] vusitavā uttamapuriso' ti vuccati.

Kathañ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

2. Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ[7] pahīnaṃ[7] hoti[7], vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathañ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

3. Idha bhikkhave bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Pañcaṅgavippahīno kho bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye 'kevalī[6] vusitavā uttamapuriso'[8] ti vuccatī ti.

Kāmacchando ca[9] vyāpādo thīnamiddhañ ca bhikkhuno
uddhaccaṃ vicikicchā ca[10] sabbaso 'va[11] na vijjati,

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[1] T. idha. [2] *only* S. *has* °nī° [3] *omitted by* M. Ph.
[4] M. la; Ph. pa; T. M_7 *in full.* [5] T. M_7 °yyan.
[6] M. T. °li. [7] *omitted by* T. M_7. [8] T. M_7 uttama-ariyo.
[9] M_7 vā; *omitted by* T. [10] M_7 'va na. [11] M. Ph. T. ca.

asekhena ca sīlena asekhena samādhinā
vimuttiyā ca sampanno ñāṇena ca tathāvidho:
sa ve[1] pañcaṅgasampanno pañca[2] aṅge[2] vivajjayaṃ[3]
imasmiṃ[4] dhammavinaye kevalī[5] iti vuccatī ti.

XIII.

1. Dasa yimāni[6] bhikkhave saṃyojanāni. Katamāni dasa?

2. Pañc' orambhāgiyāni saṃyojanāni pañc' uddhambhāgiyāni saṃyojanāni.

Katamāni pañc' orambhāgiyāni saṃyojanāni?

3. Sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso kāmacchando vyāpādo.

Imāni pañc' orambhāgiyāni saṃyojanāni.

Katamāni pañc' uddhambhāgiyāni saṃyojanāni?

4. Rūparāgo arūparāgo māno uddhaccaṃ avijjā.

Imāni pañc' uddhambhāgiyāni saṃyojanāni.

Imāni kho bhikkhave dasa saṃyojanānī ti.

XIV.

1. Yassa kassaci[7] bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā appahīnā pañca cetaso vinibandhā[8] asamucchinnā, tassa yā ratti[9] vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi[10].

Katamassa pañca cetokhilā appahīnā honti?

2. Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo[11] so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya

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[1] Ph. T. M_7 ce. [2] S. pañc' aṅgāni.
[3] M. Ph. vivajjiya.
[4] S. sa ve, T. M_7 sa ce *before* imasmiṃ.
[5] M. °li; T. M_7 °lo. [6] T. 'māni. [7] T. kassa.
[8] T. M_7 °baddhā; M_7 *so throughout*. [9] T. rattiyā.
[10] S. vuḍḍhi *always*. [11] M. *omits* yo . . . sampasīdati.

sātaccāya padhānāya, evam assāyaṃ paṭhamo cetokhilo[1] appahīno hoti.

3. Puna ca paraṃ bhikkhave bhikkhu dhamme[2] kaṅkhati . . . pe[3] . . . saṅghe kaṅkhati . . . sikkhāya[4] kaṅkhati[4] . . . sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcamo cetokhilo appahīno hoti. Imassa pañca cetokhilā appahīnā honti.

Katamassa pañca cetaso vinibandhā[5] asamucchinnā honti?

4. Idha bhikkhave bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Yo so bhikkhave bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso vinibandho asamucchinno hoti.

5. Puna ca paraṃ bhikkhave bhikkhu kāye avītarāgo hoti . . . pe[6] . . . rūpe avītarāgo hoti, yāvadatthaṃ[7] udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ[8] middhasukhaṃ anuyutto viharati, aññataraṃ devanikāyaṃ paṇidhāya[9] brahmacariyaṃ carati 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu aññataraṃ devanikāyaṃ paṇidhāya[10] brahmacariyaṃ carati 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ na namati

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[1] T. M_7 khiḷo.
[2] T. M_7 Satthari kaṅkhati vici° nādhi° (*om.* M_7) dhamme.
[3] M. la; Ph. pa; *omitted by* T. [4] *omitted by* T.
[5] T. M_7 °bandhāni. [6] M. la; Ph. pa; *omitted by* T. M_7.
[7] M. la; Ph. pa ॥ yāva° [8] T. M_7 phassa°
[9] T. M_7 panidhāyaṃ. [10] T. M_7 pani°

ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya[1] padhānāya[1], evam assāyaṃ pañcamo cetaso vinibandho asamucchinno hoti. Imassa pañca cetaso vinibandhā asamucchinnā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime[2] pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā[3] pi bhikkhave kāḷapakkhe candassa yā ratti vā divaso vā āgacchati hāyat' eva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena, evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu ṇo vuddhi.

6. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahīnā pañca cetaso vinibandhā samucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi[4] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

Katamassa pañca cetokhilā pahīnā honti?

7. Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati[5]. Yo so bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati[6] ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati[6] ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetokhilo pahīno[7] hoti.

8. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati . . . pe[8] . . . saṅghe na kaṅkhati . . . sikhāya na

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[1] *omitted by* T. M_7. [2] T. *adds* ca.

[3] T. *omits all from* Seyyathā pi *to* no vuddhi.

[4] M. Ph. buddhi.

[5] T. M_7 *insert* yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahīnā pañca cetaso vinibandhā (M_7 °baddhā) susamucchinnā, tassa yā ratti vā divaso vā āgacchati adhimuccati sampasīdati.

[6] T. M_7 na namati. [7] Ph. °no ti (*without* hoti).

[8] M. la; Ph. pa; *omitted by* T.

kaṅkhati . . . sabrahmacārīsu na kupito hoti attamano na[1] āhatacitto na[1] khilajāto[2]. Yo so bhikkhave bhikkhu sabrahmacārīsu na kupito hoti . . . pe[3] . . . evam assāyaṃ pañcamo cetokhilo pahīno hoti. Imassa pañca cetokhilā pahīnā honti.

Katamassa pañca cetaso vinibandhā susamucchinnā honti?

9. Idha bhikkhave bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Yo so bhikkhave bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa[4] cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso vinibandho susamucchinno hoti.

10. Puna ca paraṃ bhikkhave bhikkhu kāye[5] vītarāgo hoti . . . pe[6] . . . rūpe vītarāgo hoti[7], na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ[8] middhasukhaṃ anuyutto viharati, na aññataraṃ devanikāyaṃ paṇidhāya[9] brahmacariyaṃ carati 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya[10] brahmacariyaṃ carati 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ namati[11] ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcamo cetaso vinibandho susamucchinno hoti. Imassa pañca cetaso vinibandhā susamucchinnā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime[12] pañca cetaso vinibandhā

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[1] *omitted by* T. M_7. [2] T. *adds* hoti.
[3] M. Ph. S. *give it in full extent.*
[4] T. M_7 *omit* Yassa . . . padhānāya.
[5] T. M_7 kāmesu.
[6] M. Ph. pa; *omitted by* T. M_7; M_7 *omits also* rūpe vī° hoti.
[7] M. Ph. *add* pa. [8] T. M_7 ph° [9] T. M_7 pani°
[10] T. pani°; *after* paṇi° M. la; Ph. pa ‖ devaññataro.
[11] M_7 na namati. [12] T. M_7 *add* ca.

susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi[1] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi bhikkhave junhapakkhe candassa yā ratti[2] vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena, evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime[3] pañca cetaso vinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihānī ti.

XV.

1. Yāvatā bhikkhave sattā apadā[4] vā dipadā[5] vā catuppadā vā bahuppadā vā rūpino vā[6] arūpino vā[6] saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesaṃ aggam akkhāyati arahaṃ sammāsambuddho: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ[7] aggam akkhāyati.

2. Seyyathā pi bhikkhave yāni kānici jaṅgalānaṃ pāṇānaṃ[6] padajātāni[8], sabbāni tāni hatthipade[9] samodhānaṃ[10] gacchanti, hatthipadaṃ[11] tesaṃ aggam akkhāyati, yad[6] idaṃ[6] mahantattena[6]: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ[7] aggam akkhāyati. Seyyathā pi bhikkhave kūṭāgārassa yā kāci gopānasiyo, sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ[7] aggam akkhāyati.

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[1] M. Ph. buddhi. [2] T. M_7 rattiyā.
[3] M_7 *adds* 'va. [4] Ph. apādā.
[5] M_7 dī°; M. Ph. S. dvi° [6] *omitted by* T.
[7] *omitted by* S. [8] T. °tānaṃ.
[9] M_7 hattha° [10] T. °dānaṃ.
[11] T. hatthaṃ pade.

Seyyathā pi bhikkhave ye keci mūlagandhā, kāḷānusāriyaṃ[1] tesaṃ aggam akkhāyati: evam eva kho bhikkhave ye[2] keci[2] kusalā[2] . . . pe[3] . . . Seyyathā pi bhikkhave ye keci sāragandhā, lohitacandanaṃ tesaṃ aggam akkhāyati: evam eva kho bhikkhave . . . pe[3] . . . Seyyathā pi bhikkhave ye keci pupphagandhā, vassikaṃ tesaṃ aggam akkhāyati: evam eva kho bhikkhave . . . pe[3] . . . Seyyathā pi bhikkhave ye keci kuḍḍarājāno[4], sabbe te rañño cakkavattissa anuyantā[5] bhavanti[6], rājā tesaṃ cakkavatti aggam akkhāyati: evam eva kho bhikkhave . . . pe[3] . . . Seyyathā pi bhikkhave yā[7] kāci[7] tārakarūpānaṃ pabhā, sabbā tā candappabhāya[8] kalaṃ nāgghanti[9] soḷasiṃ[10], candappabhā tāsaṃ aggam akkhāyati: evam eva bhikkhave . . . pe[3] . . . Seyyathā pi bhikkhave saradasamaye viddhe[11] vigatavalāhake deve ādicco nabhaṃ abbhussukkamāno[12] sabbaṃ ākāsagataṃ tamagataṃ[13] abhivihacca bhāsate ca tapate ca virocati[14] ca[15]: evam eva kho bhikkhave . . . pe[3] . . . Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathīdaṃ Gaṅgā Yamunā Aciravatī Sarabhū Mahī, sabbā tā samuddaṅgamā[16] samuddaninnā samuddapoṇā samuddapabbhārā, mahāsamuddo tāsaṃ[17] aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ dhammānaṃ[18] aggam akkhāyatī ti.

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1 T. M_7 kālā° 2 *omitted by* M. Ph. S.
3 M. la; Ph. pa.
4 S. °rājā; M. Ph. kuṭarājāno; M_9 (Com.) kuḍḍaka°
5 T. °yuttā; M_7 °yutto.
6 S. vattanti.
7 T. yāci; M. Ph. yā.
8 Ph. candimapa°; T. M_7 candiyā pabhāya.
9 M. Ph. n'aggh° 10 M. M_7 °sī.
11 Ph. visuddhe.
12 S. abbhussa°; Ph. abhūsu°; M. abhūsa°
13 Ph. tamaṃ. 14 S. °te.
15 *omitted by* T. M_7.
16 *omitted by* M_7.
17 T. M_7 tesaṃ. 18 *omitted by* S.

XVI.

1. Dasa yime[1] bhikkhave puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Katame dasa?

2. Tathāgato arahaṃ sammāsambuddho, paccekasambuddho[2], ubhatobhāgavimutto. paññāvimutto[3], kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī[4], saddhānusārī, gotrabhū.

Ime kho bhikkhave dasa puggalā āhuneyyā . . . pe[5] . . . anuttaraṃ puññakkhettaṃ lokassā ti.

XVII.

1. Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati. Dasa yime[1] bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[6] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe[7] . . . samādāya sikkhati sikkhāpadesu: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[8] dhammā bahussutā honti dhatā[9] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . . pe[7] . . . diṭṭhiyā suppaṭividdhā: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti

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[1] T. ime. [2] M. Ph. paccekabuddho.
[3] *omitted by* Ph. [4] M. Ph. *put* dh° *after* saddh°
[5] M. la; Ph. pa; T. *in full.*
[6] S. aṇu° *always.* [7] M. ḷa; Ph. pa.
[8] T. M_7. S. °passa; Ph. °rūpā te.
[9] M. Ph. dhā°; M_7 *has only* dhā.

kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco[1] hoti sovacassakaraṇehi[2] dhammehi samannāgato khamo padakkhiṇaggāhī[3] anusāsaniṃ[4]. Yam pi bhikkhave bhikkhu suvaco[5] hoti[6] sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ: ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ[7] uccāvacāni[8] kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya[9] vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ[10] . . . pe[11] . . . alaṃ kātuṃ alaṃ saṃvidhātuṃ: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro[12] abhidhamme abhivinaye uḷārapāmujjo[13]. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo[13]: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ[14] dhammānaṃ[14] pahānāya[14], kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āraddhaviriyo viharati[15] akusalānaṃ dhammānaṃ[16] pahānāya[17] kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu: ayam pi dhammo nāthakaraṇo.

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[1] M. subbaco; Ph. subbato. [2] T. M_7 °karaṇīyehi.
[3] T. *adds* ca. [4] Ph. T. °ni. [5] M. Ph. subbaco.
[6] M. *has after* hoti: pa, Ph. pa ‖ anusāsaniṃ.
[7] T. brahma° [8] T. vuccā° [9] T. tatruppā°
[10] S. *adds* uccāvacāni kiṃkaraṇīyāni.
[11] M. la; Ph. pa; T. M_7 *give it in full* (T. vuccā°).
[12] T. M_7 °samudācāro. [13] M_7 °pāmojje.
[14] *omitted by* M_7. [15] T. hoti.
[16] T. *omits the next three words.* [17] Ph. *adds* pa.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anussaritā. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato[1] cirakatam pi cirabhāsitam pi saritā anussaritā: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yam pi bhibkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti.

XVIII.

1. Sanāthā[2] bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati[3]. Dasa yime[4] bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu sīlavā hoti . . . pe[5] . . . samādāya sikkhati sikkhāpadesu. 'Sīlavā[6] vatāyaṃ[6] bhikkhu hoti[7], pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesū' ti[8] therā pi naṃ[9] bhikkhū

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[1] T. *adds* hoti.

[2] *in* M. Ph. *the words* sanāthā *and so on are preceded by the introductory formula:* Evaṃ me sutam. Ekaṃ s° Bh° Sāvatthiyaṃ *till* etad avoca.

[3] *omitted by* M_7. [4] M_7 ime.

[5] M. la; Ph. pa. [6] T. M_7 sīlavāyaṃ; M_7 *adds* pi.

[7] *omitted by* M. Ph. S. [8] M. Ph. *omit* ti. [9] M_7 taṃ.

vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa[1] majjhimānukampitassa navānukampitassa vuddhi[2] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti . . . pe[3] . . . diṭṭhiyā suppaṭividdhā. 'Bahussuto[4] vatāyaṃ[4] bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe[5] kalyāṇā[5] pariyosānakalyāṇā[5] sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[6] dhammā bahussutā honti dhatā[7] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā' ti therā pi naṃ[8] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo[9] kalyāṇasampavaṅko. 'Kalyāṇamitto vatāyaṃ bhikkhu kalyāṇasahāyo[9] kalyāṇasampavaṅko' ti therā pi naṃ[8] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa[10] navānukampitassa vuddhi[2] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. 'Suvaco[11] vatāyaṃ bhikkhu sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsanin' ti therā pi naṃ[8] bhikkhū vattabbaṃ

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[1] T. M_7 *add* pe; T. *has* °pissa *thrice*, M_7 *twice*.
[2] M. Ph. buddhi. [3] M. la; *omitted by* Ph.
[4] T. M_7 °to 'yaṃ. [5] T. M_7 pe. [6] Ph. M_7 °passa
[7] M. Ph. dhā° [8] M_7 taṃ. [9] *omitted by* M_7.
[10] T. M_7 majjhimā | pe | navā° [11] M. subbaco.

anusāsitabbaṃ[1] maññanti[1], majjhimā pi bhikkhū[1] ... navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa ... pe[2] ... ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. 'Yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho vatāyaṃ bhikkhu analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātun' ti therā pi naṃ[3] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū[4] ... navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa[5] navānukampitassa vuddhi[6] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo[7]. 'Dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo'[7] ti therā pi naṃ[3] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū ...[8] navā[9] pi[9] bhikkhū[10] vattabbaṃ[10] anusāsitabbaṃ[10] maññanti[10]. Tassa therānukampitassa majjhimānukampitassa[11] navānukampitassa vuddhi[12] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya[13] kusalānaṃ[13] dhammānaṃ[13] upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. 'Āraddhaviriyo vatāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahānāya

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[1] T. M_7 pe. [2] M. Ph. S. *in full.* [3] M_7 taṃ.
[4] T. *inserts* pe. [5] T. M_7 majjhimā navā°
[6] M. Ph. buddhi; T. vaddhi. [7] M_7 °pāmojjo.
[8] T. M_7 vatt° anusā° maññanti. [9] *omitted by* M_7.
[10] *omitted by* T. M_7. [11] T. majjhimā.
[12] M. Ph. buddhi. [13] *omitted by* T.

kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesū' ti therā pi naṃ[1] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa[2] navānukampitassa vuddhi[3] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. 'Santuṭṭho vatāyaṃ bhikkhu itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā' ti therā pi naṃ[1] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa[2] navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anussaritā. 'Satimā vatāyaṃ bhikkhu paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anussaritā' ti therā pi naṃ[1] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa[2] navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. 'Paññavā vatāyaṃ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā' ti therā pi naṃ[1] bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . .[4] navā[5] pi[5] bhikkhū[5] vattabbaṃ[5]

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[1] M_7 taṃ. [2] T. M_7 majjhimā | pe.
[3] M. Ph. buddhi. [4] T. vatt° anusā° maññanti.
[5] *omitted by* T.

anusāsitabbaṃ[1] maññanti[1]. Tassa therānukampitassa[2] majjhimānukampitassa[3] navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti[4].

XIX.

1. Dasa yime[5] bhikkhave ariyavāsā[6], ye[7] ariyā[7] āvasiṃsu[8] vā āvasanti[9] vā āvasissanti[9] vā. Katame dasa?

2. Idha bhikkhave bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho[10], caturāpasseno[11], panuṇṇapaccekasacco[12], samavayasaṭṭhesano[13], anāvilasaṅkappo, passaddhakāyasaṅkhāro[14], suvimuttacitto, suvimuttapañño.

Ime kho bhikkhave dasa ariyavāsā[15], ye[16] ariyā āvasiṃsu[17] vā āvasanti[18] vā āvasissanti[19] vā ti.

XX.

1. Ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāsa-

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[1] *omitted by* T. [2] M. *continues:* pa ॥ no parihāni.
[3] T. M_7 majjhimā | pe.
[4] M. Ph. *add* Idam avoca Bh°, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.
[5] T. 'me; M_7 ime. [6] M. ariyā°
[7] Ph. ya ar°; T. yaṃ-d-ar°; M_7 yad ariyā.
[8] Ph. ava°; T. °saṃsu. [9] M_7 av°; Ph. vas°
[10] T. caturārakkho; M_7 cakā° [11] T. M_7 °parassano.
[12] T. M_7 panunna°
[13] T. M_7 samaye vissaṭṭhosano (M_7 vissaṭhesano).
[14] M_7 paddhakāya°
[15] T. M_7 ariyā°; M_7 *also in the next place.*
[16] T. ya; *omitted by* Ph.; M_7 yad ariyo.
[17] Ph. av° [18] M_7 av°; Ph. va°
[19] M_7 av°; Ph. va°; T. āvasassanti.

dhammaṃ[1] nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi . . .[2] Bhagavā[3] etad[3] avoca[3]: —

2. Dasa yime[4] bhikkhave ariyavāsā, ye[5] ariyā āvasiṃsu[6] vā āvasanti[7] vā āvasissanti[8] vā. Katame dasa?

3. Idha bhikkhave bhikkhu pañcaṅgavippāhīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno[8], panuṇṇapaccekasacco[10], samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro[11], suvimuttacitto, suvimuttapañño.

Kathañ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

4. Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkaccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathañ ca bhikkhave bhikkhu chaḷaṅgasamannāgato hoti?

5. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekhako[12] viharati sato sampajāno, sotena saddaṃ sutvā . . . pe[13] . . . ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya neva sumano hoti na dummano upekhako viharati sato sampajāno. Evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāgato hoti.

Kathañ ca bhikkhave bhikkhu ekārakkho hoti?

6. Idha bhikkhave bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

Kathañ ca bhikkhave bhikkhu caturāpasseno hoti?

7. Idha bhikkhave bhikkhu saṅkhāy' ekaṃ paṭisevati, saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti, saṅkhāy' ekaṃ vinodeti. Evaṃ kho bhikkhave bhikkhu caturāpasseno[14] hoti.

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[1] Ph. °dammaṃ; T. Kammāssadhammā; M$_7$ °ssadhammaṃ.
[2] S. pe. [3] *omitted by* M. Ph. [4] T. M$_7$ ime.
[5] T. ya; *omitted by* Ph.; M$_7$ d-ariyā.
[6] T. av°; Ph. va° [7] M$_7$ av°; Ph. va°
[8] Ph. va°; T. *omits* āv° vā. [9] M$_7$ °passano.
[10] M$_7$ °sayo. [11] T. passaddho k°
[12] M. Ph. S. upekkh° *throughout.* [13] M. la; *omitted by* Ph.
[14] T. °passeno *corr. to* °passano.

Kathañ ca bhikkhave bhikkhu panuṇṇapaccekasacco hoti?

8. Idha bhikkhave bhikkhuno, yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, seyyathīdaṃ sassato loko ti[1] vā[1] asassato[2] loko ti[1] vā antavā loko ti vā anantavā loko ti vā, taṃ jīvaṃ taṃ sarīran ti vā, aññaṃ jīvaṃ aññaṃ sarīran ti vā, hoti Tathāgato parammaraṇā ti vā, na[3] hoti Tathāgato parammaraṇā ti vā, hoti ca na ca hoti Tathāgato parammaraṇā ti vā, neva hoti na na hoti Tathāgato parammaraṇā ti vā, sabbāni[4] tāni nuṇṇāni[5] honti panuṇṇāni[6] cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho bhikkhave bhikkhu panuṇṇapaccekasacco hoti.

Kathañ ca bhikkhave bhikkhu samavayasaṭṭhesano hoti?

9. Idha bhikkhave bhikkhuno kāmesanā pahīnā hoti[7], bhavesanā pahīnā hoti[8], brahmacariyesanā paṭippassaddhā. Evaṃ kho bhikkhave bhikkhu samavayasaṭṭhesano hoti.

Kathañ ca bhikkhave bhikkhu anāvilasaṅkappo hoti?

10. Idha bhikkhave bhikkhuno kāmasaṅkappo pahīno hoti, vyāpādasaṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti. Evaṃ kho bhikkhave bhikkhu anāvilasaṅkappo hoti.

Kathañ ca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti?

11. Idha bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānaṃ atthaṅgamā[9] adukkhamasukhaṃ upekhāsatipārisuddhiṃ catutthaṃ[10] jhānaṃ[10] upasampajja viharati. Evaṃ kho bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti.

Kathañ ca bhikkhave bhikkhu suvimuttacitto[11] hoti?

12. Idha bhikkhave bhikkhuno rāgā[12] cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho bhikkhave bhikkhu suvimuttacitto[11] hoti.

Kathañ ca bhikkhave bhikkhu suvimuttapañño hoti?

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[1] T. hoti. [2] T. *omits* as° loko ti vā.
[3] T. *omits* na h° T° p° ti vā. [4] T. M_7 sabbāni 'ssa.
[5] T. M_7 pa° [6] *omitted by* T. M_7. [7] T. honti.
[8] T. hoti *corr. to* hoṃti. [9] T. M_7 atthag°
[10] T. M_7 catutthajjh° [11] M. vi° [12] T. lābhā.

13. Idha bhikkhave bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃ kato āyatiṃ anuppādadhammo' ti pajānāti, 'doso me pahīno . . . pe[1] . . . moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃ kato āyatiṃ anuppādadhammo' ti pajānāti. Evaṃ kho bhikkhave bhikkhu suvimuttapañño hoti.

14. Ye hi keci bhikkhave[2] atītam addhānaṃ ariyā ariyavāse[3] āvasiṃsu[4], sabbe te im' eva dasa ariyavāse[5] āvasiṃsu[4]. Ye hi keci bhikkhave[2] anāgatam addhānaṃ ariyā ariyavāse[5] āvasissanti[6], sabbe te im' eva[7] dasa ariyavāse[8] āvasissanti[6]. Ye hi keci bhikkhave[9] etarahi ariyā ariyavāse[8] āvasanti[6], sabbe te im' eva dasa ariyavāse[3] āvasanti[6].

Ime kho bhikkhave dasa ariyavāsā, ye[10] ariyā āvasiṃsu[4] vā āvasanti[6] vā āvasissanti[6] vā ti[11].

Nāthavaggo[12] dutiyo.

Tatr'[13] uddānaṃ[14]:

Senāsanā ca aṅgāni[15] saṃyojanakhilena[16] ca
Appamādo āhuneyyo dve nāthā dve ariyavāsena[17] cā ti.

XXI.

1. Sīho bhikkhave migarājā sāyaṇhasamayaṃ āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā[18] catuddisā[18]

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[1] M. Ph. pa. [2] T. M_7 *insert* bhikkhū.
[3] T. °seṇa; M_7 °sena. [4] Ph. av°
[5] T. °sena; M. ariyā° [6] Ph. va°
[7] T. M_7 ime. [8] T. °sena. [9] T. *inserts* bhikkhū.
[10] Ph. ya; *omitted by* T. M_7; M_7 *omits also* ariyā.
[11] T. M_7 *omit* ti.
[12] S. M_9 (Com.) Nāthakaraṇa°; Ph. T. M_7 Vaggo. [13] S. tass'.
[14] T. M_7 *add* bhavati. [15] M_7 aṅgādi; S. aṅgā ca.
[16] M. Ph. °nākh°; T. M_7 °navilena.
[17] M. ariyāvāsā; S. vasena. [18] *omitted by* T. M_7.

anuviloketvā tikkhattuṃ sīhanādaṃ nadati[1], tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Taṃ kissa hetu? 'Māhaṃ khuddake pāṇe visamagate saṃghātaṃ āpādesin'[2] ti. Sīho ti kho bhikkhave Tathāgatass' etaṃ adhivacanaṃ arahato sammāsambuddhassa. Yaṃ kho bhikkhave Tathāgato parisāya dhammaṃ deseti, idam assa hoti sīhanādasmiṃ. Dasa yimāni[3] bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti. Katamāni dasa?

2. Idha bhikkhave Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

3. Puna ca paraṃ bhikkhave Tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

4. Puna ca paraṃ bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ[4] yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

5 Puna ca paraṃ bhikkhave Tathāgato anekadhātu[5]-

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[1] M. Ph. nadi.
[2] T. M_7 °dosin; M. āpātesin; Ph. °tesi.
[3] T. M_7 imāni.
[4] S. °gāminiṃ pa° *throughout;* M_7 °gāminī° *and* °niṃ pa°
[5] S. °dhātuṃ.

nānādhātu[1]-lokaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato anekadhātu[1]-nānādhātu[1]-lokaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ[2] balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

6. Puna ca paraṃ bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ[3] yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ[4] yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ[2] balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

7. Puna ca paraṃ bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ[2] balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

8. Puna ca paraṃ bhikkhave Tathāgato jhānavimokhasamādhisamāpattīnaṃ[5] saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave[6] Tathāgato jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ[2] balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

9. Puna ca paraṃ bhikkhave Tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ. 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca[7] pi jātiyo dasa pi jātiyo vīsam[8] pi jātiyo tiṃsam pi jātiyo cattārisam[9]

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[1] S. °dhātuṃ. [2] M. la; Ph. pa ‖ brahmacakkaṃ pa°
[3] M. Ph. nānāvi°; S. °dhimuttikaṃ; M_7 °kathaṃ.
[4] Ph. nānāvi°; S. °kaṃ; M_7 °kathaṃ.
[5] M. Ph. S. °vimokkha° *always*.
[6] M. la; Ph. pa ‖ pajānāti.
[7] T. pe ‖ dasa; M_7 *puts* pe *after* pañca pi j°
[8] T. M_7 vīsatim. [9] M. Ph. °līsaṃ; S. °ḷīsam.

pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam[1] pi[1] aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ[2], tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upapanno'[3] ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yam pi bhikkhave Tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[4] . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

10. Puna ca paraṃ bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena[5] satte passati cavamāne upapajjamāne[6] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena[7] samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā[8] micchādiṭṭhikammasamādānā[9], te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā[10]; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena[7] samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā[11], te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā'[10] ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne[6] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

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[1] *omitted by* Ph. [2] T. M_7 uppādiṃ.
[3] M. M_6 idh' uppanno. [4] M. la; Ph. pa.
[5] M. Ph. °mānussakena *throughout*. [6] T. M_7 uppajja°
[7] T. M_7 vacī | pe | mano° [8] *omitted by* M_7.
[9] T. °samānā. [10] T. M_7 uppannā.
[11] T. sammāsamādānā.

Yam pi bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena . . . pe[1] . . . yathākammūpage satte pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

11. Puna ca paraṃ bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ[2] diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yam pi bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato[2] āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavattetī ti.

XXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: —

2. Ye te Ānanda dhammā tesaṃ tesaṃ adhimuttipadānaṃ[3] abhiññā sacchikiriyāya saṃvattanti, visārado ahaṃ Ānanda tattha[4] paṭijānāmi tesaṃ tesaṃ[5] tathā tathā[5] dhammaṃ desetuṃ, yathā yathā[5] paṭipanno santaṃ vā 'atthī' ti ñassati, asantaṃ vā 'natthī' ti ñassati, hīnaṃ vā 'hīnan' ti ñassati, paṇītaṃ vā 'paṇītan' ti ñassati, sa-uttaraṃ[6] vā 'sa-uttaran'[6] ti ñassati, anuttaraṃ vā 'anuttaran' ti ñassati, yathā yathā vā[5] pana taṃ ñāteyyaṃ[7] vā

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[1] M. pa; *omitted by* Ph. [2] *omitted by* T.
[3] T. M_7 °padhānaṃ. [4] T. M_7 tatra.
[5] *omitted by* T. M_7. [6] T. savu°
[7] T. M_7 ñātassayyaṃ; S. ñātayyaṃ.

diṭṭheyyaṃ[1] vā sacchikātayyaṃ[2] vā, tathā[3] tathā[3] ñassati vā dakkhati vā[4] sacchikarissati[5] vā[6] ti: ṭhānam etaṃ vijjati. Etad ānuttariyaṃ Ānanda ñāṇānaṃ, yad[6] idaṃ[6] tattha tattha yathābhūtañāṇaṃ[7]. Etasmā[8] 'vāhaṃ[9] Ānanda ñāṇā aññaṃ ñāṇaṃ uttaritaraṃ vā paṇītataraṃ vā natthī ti vadāmi. Dasa yimāni Ānanda[6] Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti. Katamāni dasa?

3. Idh' Ānanda[10] Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti. Yam p' Ānanda[11] Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

4. Puna ca paraṃ Ānanda Tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākam yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe[12] . . . idam p' Ānanda . . . pe[13] . . .

5. Puna ca paraṃ Ānanda Tathāgato sabbatthagāminipaṭipadaṃ[14] yathābhūtaṃ pajānāti. Yam p' Ānanda . . pe[12] . . . idam p' Ānanda . . . pe[15] . . .

6. Puna ca paraṃ Ānanda Tathāgato anekadhātu[16]-nānādhātu[16]-lokaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe[12] . . . idam p' Ānanda . . . pe[17] . . .

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[1] Ph. daṭṭheyyaṃ; T. M_7. S. daṭṭhayyaṃ.
[2] M_7 °kattayyaṃ; T. °kattavyaṃ; M. Ph. °kareyyaṃ.
[3] T. Tathāgataṃ; M_7 *adds* taṃ. [4] T. va.
[5] T. sacchiriyassati; S. sacchi vā karissatī.
[6] *omitted by* T. M_7.
[7] Ph. M_7 °bhūtaṃ ñāṇaṃ; T. °bhūtañāṇānaṃ.
[8] T. *omits* etasmā 'vāhaṃ Ā° ñāṇā; M_7 *has* ñāṇānaṃ.
[9] S. cāhaṃ. [10] M. Ph. *only* idha.
[11] T. M_7 pan' Ā° *throughout.* [12] M. la; Ph. pa.
[13] M. pa; *omitted by* Ph. M_7. [14] S. °gāminiṃ paṭi°
[15] M. pa; *omitted by* Ph. [16] S. °dhātuṃ.
[17] M. pa; *omitted by* Ph. T. M_7.

7. Puna ca paraṃ Ānanda Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yam p' Ānanda ... pe[1] ... idam p' Ānanda ... pe[2] ...

8. Puna ca paraṃ Ānanda Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ[3] yathābhūtaṃ[4] pajānāti. Yam p' Ānanda ... pe[1] ... idam p' Ānanda ... pe[2] ...

9. Puna ca paraṃ Ānanda Tathāgato jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda ... pe[1] ... idam p' Ānanda ... pe[2] ...

10. Puna ca paraṃ Ānanda Tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo ... pe[1] ... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yam p' Ānanda ... pe[1] ... idam p' Ānanda ... pe[2] ...

11. Puna ca paraṃ Ānanda Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena ... pe[1] ... yathākammūpage satte pajānāti. Yam p' Ānanda ... pe[5] ... idam p' Ānanda ... pe[2] ...

12. Puna ca paraṃ Ānanda Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yam p' Ānanda Tathāgato āsavānaṃ khayā[6] ... pe[7] ... sacchikatvā upasampajja viharati, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho Ānanda dasa Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavattetī ti[8].

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1 M. la; Ph. pa. 2 M. pa; *omitted by* Ph. T. M_7.
3 T. M_7 indriyasaṃvaroparī°
4 *omitted by* M. Ph.
5 M. la; Ph. pa; T. M_7 Tathāgato | pe.
6 M. Ph. *add* anāsavaṃ ceto°
7 M. la; Ph. pa; S. *in full.* 8 Ph. *omits* ti.

XXIII.

1. Atthi bhikkhave dhammā kāyena pahātabbā no vācāya, atthi bhikkhave dhammā vācāya pahātabbā no kāyena, atthi bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

Katame ca bhikkhave dhammā kāyena pahātabbā no vācāya?

2. Idha bhikkhave bhikkhu akusalaṃ[1] āpanno hoti kañci-d[2]-eva desaṃ kāyena. Tam enaṃ anuvicca viññū sabrahmacārī evam āhaṃsu 'āyasmā kho akusalaṃ āpanno kañci-d-eva desaṃ kāyena, sādhu vatāyasmā kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti.

Ime vuccanti bhikkhave dhammā kāyena pahātabbā no vācāya.

Katame ca bhikkhave dhammā vācāya pahātabbā no kāyena?

3. Idha bhikkhave bhikkhu akusalaṃ āpanno hoti kañci-d-eva desaṃ vācāya. Tam enaṃ anuvicca viññū sabrahmacārī evam āhaṃsu 'āyasmā kho akusalaṃ āpanno kañci-d-eva desaṃ vācāya, sādhu vatāyasmā vacīduccaritaṃ pahāya vacīsucaritaṃ bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti.

Ime vuccanti bhikkhave dhammā vācāya pahātabbā no kāyena.

Katame ca bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā?

4. Lobho[3] bhikkhave neva kāyena pahātabbo no vācāya, paññāya disvā disvā pahātabbo. Doso bhikkhave . . . pe[4] . . . Moho bhikkhave[5] . . . Kodho bhikkhave[5] . . . Upanāho bhikkhave[5] . . . Makkho bhikkhave[5] . . . Paḷāso

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[1] T. M$_7$ °le. [2] M. Ph. kiñci *throughout.*
[3] T. M$_7$ *add* kho. [4] M. la; *omitted by* Ph. S.
[5] *omitted by* M. Ph.

bhikkhave[1] . . . Macchariyaṃ bhikkhave neva kāyena pahātabbaṃ no vācāya, paññāya disvā disvā pahātabbaṃ. Pāpikā bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā[2] pahātabbā.

Katamā ca[3] bhikkhave pāpikā issā?

5. Idha bhikkhave ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātarūpena vā. Tatr' aññatarassa dāsassa vā upavāsassa[4] vā evaṃ hoti 'aho vat' imassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā' ti. Samaṇo vā pana brāhmaṇo vā lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tatr' aññatarassa samaṇassa vā brāhmaṇassa vā evaṃ hoti 'aho vata ayam[5] āyasmā na lābhī assa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānan' ti.

Ayaṃ vuccati bhikkhave pāpikā issā.

Pāpikā[6] bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

6. Pāpikā[7] bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā[2] pahātabbā.

Katamā ca bhikkhave[8] pāpikā icchā?

7. Idha bhikkhave ekacco assaddho samāno 'saddho ti maṃ jāneyyun' ti icchati, dussīlo samāno 'sīlavā ti maṃ jāneyyun' ti icchati, appassuto[9] samāno 'bahussuto ti maṃ jāneyyun' ti icchati, saṅgaṇikārāmo samāno 'pavivitto ti maṃ jāneyyun' ti icchati, kusīto samāno 'āraddhaviriyo ti maṃ jāneyyun' ti icchati, muṭṭhassati samāno 'upaṭṭhitasatī ti maṃ jāneyyun' ti icchati, asamāhito samāno 'samāhito ti maṃ jāneyyun' ti icchati, duppañño samāno 'paññavā ti maṃ jāneyyun' ti icchati, akhīṇāsavo[10] samāno 'khīṇāsavo ti maṃ jāneyyun' ti icchati.

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[1] *omitted by* M. Ph. [2] *omitted by* M. [3] *omitted by* Ph.
[4] Ph. upāsakassa; T. ovāpavāssa (*sic*); M_7 yopavāsassa.
[5] *omitted by* T. [6] *in* M. *this phrase is missing.*
[7] *in* Ph. *this phrase is missing.*
[8] T. *inserts* pahātabbā.
[9] M_7 *omits all from* appa° *to* asamāhito.
[10] T. M_7 anāsavo.

Ayaṃ vuccati bhikkhave pāpikā icchā.

Pāpikā[1] bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā[2] pahātabbā.

8. Tañ ce bhikkhave bhikkhuṃ[3] lobho abhibhuyya iriyati, doso . . . pe[4] . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso[5] . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya iriyati, so evam assa veditabbo: Na[6] ayam[7] āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya iriyati. Na ayam[7] āyasmā[8] tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya iriyati.

9. Tañ ce bhikkhave bhikkhuṃ[3] lobho nābhibhuyya iriyati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya iriyati, so evam assa veditabbo: Tathā[9] ayam[7] āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya iriyati. Tathā ayam[7] āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya iriyatī ti.

XXIV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetīsu viharati Sahajātiyaṃ. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo[10] ti. Āvuso ti kho te

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[1] M. *has* ime vuccanti bh° dhammā *instead of* pāp° bh° icchā.

[2] *omitted by* M. [3] T. M_7 bhikkhu.

[4] *only in* T. M_7. [5] T. M_7 pal° *always.*

[6] T. M_7 taṃ; M. Ph. nāyaṃ *throughout.*

[7] *omitted by* T. [8] T. *adds* yasmā.

[9] Ph. tathāyaṃ *throughout.* [10] M. °ve.

bhikkhū āyasmato Mahācundassa paccassosuṃ. Āyasmā Mahācundo etad avoca: —

2. Ñāṇavādaṃ āvuso bhikkhu vadamāno 'jānām' imaṃ dhammaṃ passām'imaṃ dhamman' ti. Tañ ce āvuso bhikkhuṃ[1] lobho abhibhuyya tiṭṭhati, doso . . . pe[2] . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam[3] āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam[3] āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

3. Bhāvanāvādaṃ[4] āvuso bhikkhu vadamāno, bhāvitakāyo'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ[5] lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam[3] āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam[3] āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ[6] pāpikā icchā abhibhuyya tiṭṭhati.

4. Ñāṇavādañ ca āvuso[7] bhikkhu vadamāno bhāvanāvādañ ca 'jānām' imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ[5] lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā

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[1] T. bhikkhu. [2] *only in* T. M_7.
[3] *omitted by* T. [4] Ph. °dī. [5] T. M_7 bhikkhu.
[6] T. *adds* pāpikā issā. [7] T. panāvuso.

abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam[1] āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

5. Seyyathā pi āvuso puriso daliddo[2] 'va samāno aḍḍhavādaṃ[3] vadeyya, adhano 'va[4] samāno dhanavādaṃ vadeyya, abhogavā[5] 'va[6] samāno bhogavādaṃ vadeyya; so kismiñci-d-eva dhanakaraṇīye samuppanne na sakkuṇeyya upanīhātuṃ[7] dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā; tam enaṃ evaṃ jāneyyuṃ 'daliddo 'va[8] ayam āyasmā samāno aḍḍhavādaṃ[3] vadeti, adhano 'va[9] ayam āyasmā samāno dhanavādaṃ vadeti, abhogavā 'va[6] ayam āyasmā samāno bhogavādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇīye samuppanne na sakkoti upanīhātuṃ[7] dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā' ti. Evam eva kho āvuso ñāṇavādañ ca bhikkhu vadamāno bhāvanāvādañ ca 'jānām'imaṃ dhammaṃ passām' imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . .

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[1] *omitted by* T. [2] Ph. S. daḷ° *throughout.*
[3] T. M_7 assavādaṃ. [4] T. M_7 ca.
[5] M. Ph. abhogo. [6] *omitted by* T. M_7.
[7] M. upanihātuṃ; Ph. T. upanihantuṃ; M_7 upanihantuṃ *and* upanīhatuṃ.
[8] T. vā; *omitted by* Ph. [9] T. M_7 vā.

pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

6. Ñāṇavādaṃ āvuso bhikkhu vadamāno 'jānām'imaṃ dhammaṃ passām' imaṃ dhamman' ti. Tañ ce āvuso bhikkhuṃ[1] lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati.

7. Bhāvanāvādaṃ āvuso bhikkhu vadamāno 'bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ[2] lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati.

8. Ñāṇavādañ ca āvuso bhikkhu vadamāno bhāvanāvādañ ca 'jānām'imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ[1] lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti;

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[1] T. M_7 bhikkhu. [2] M. Ph. T. M_7 bhikkhu.

tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ[1] pāpikā icchā nābhibhuyya tiṭṭhati.

9. Seyyathā pi āvuso puriso aḍḍho 'va[2] samāno aḍḍhavādaṃ[3] vadeyya, dhanavā 'va[4] samāno dhanavādaṃ vadeyya, bhogavā 'va samāno bhogavādaṃ vadeyya; so kismiñci-d-eva dhanakaraṇīye samuppanne sakkuṇeyya upanīhātuṃ[5] dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā; tam enaṃ evaṃ jāneyyuṃ 'aḍḍho 'va ayam āyasmā samāno aḍḍhavādaṃ[3] vadeti, dhanavā 'va[6] ayam āyasmā samāno dhanavādaṃ vadeti, bhogavā 'va[7] ayam āyasmā samāno bhogavādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇīye samuppanne sakkoti upanīhātuṃ[5] dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā' ti. Evam eva kho āvuso ñāṇavādañ ca bhikkhu vadamāno bhāvanāvādañ ca 'jānām'imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhuṃ[8] lobho nābhibhuyya tiṭṭhati, doso ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhatī ti[9].

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[1] T. *inserts* pāpikā issā. [2] T. ca.
[3] M_7 assavādaṃ. [4] *omitted by* Ph. T.
[5] M. upanihātuṃ; Ph. T. upanihantuṃ (T. *also* upanī°); M_7 upanīhatuṃ *and* upanīhantuṃ.
[6] Ph. ca; *omitted by* T. [7] Ph. M_7 ca.
[8] M_7 bhikkhu. [9] *omitted by* M. Ph.

XXV.

1. Dasa yimāni[1] bhikkhave kasiṇāyatanāni. Katamāni dasa?

2. Paṭhavīkasiṇam eko sañjānāti uddhaṃ adho tiriyaṃ[2] advayaṃ appamāṇaṃ, āpokasiṇam eko sañjānāti . . .[3] tejokasiṇam eko sañjānāti . . . vāyokasiṇam eko sañjānāti . . . nīlakasiṇam eko sañjānāti . . . pītakasiṇam eko sañjānāti . . . lohitakasiṇam eko sañjānāti . . . odātakasiṇam eko sañjānāti . . . ākāsakasiṇam eko sañjānāti . . . viññāṇakasiṇam eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kasiṇāyatanānī ti.

XXVI.

1. Ekaṃ samayaṃ āyasmā Mahākaccāno Avantīsu[4] viharati Kuraraghare[5] pavatte pabbate. Atha kho Kālī upāsikā Kuraragharikā yenāyasmā Mahākaccāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Kālī upāsikā Kuraragharikā āyasmantaṃ Mahākaccānaṃ etad avoca: —

2. Vuttam[6] idaṃ bhante Bhagavatā Kumāripañhesu (Cf. S. I, p. 126):

Atthassa pattiṃ[7] hadayassa santiṃ[8]
jetvāna senaṃ piyasātarūpaṃ[9]
eko 'haṃ[10] jhāyī[11] sukham anubodhiṃ[12],
tasmā janena[13] na[14] karomi sakkhiṃ[15]
sakkhī[16] na sampajjati kenaci me ti.

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[1] T. imāni. [2] T. M_7 *add* ca. [3] M. la; Ph. pa.
[4] M. Ph. °dīsu. [5] M. Ph. Kula° *throughout.* [6] T. uttaṃ.
[7] S. patti. [8] M. S. °ti. [9] Ph. piyarūpaṃ sātarūpaṃ.
[10] S. eko 'ha; M. ekāhaṃ; Ph. ekāha; M_7 ekaṃ 'haṃ.
[11] T. M_7 °yiṃ; M. °yaṃ; Ph. jhānaṃ.
[12] S. ānu°; Ph. °dhaṃ. [13] T. jā° [14] *omitted by* Ph. T. M_7.
[15] T. sakkhī; M. sakhiṃ; *omitted by* Ph.
[16] M. sakhī; Ph. sikkhi.

Imassa nu[1] kho bhante Bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho[2] daṭṭhabbo ti[3]?

3. Paṭhavīkasiṇasamāpattiparamā kho bhagini eke[4] samaṇabrāhmaṇā atthābhinibbattesuṃ[5]. Yāvatā kho bhagini paṭhavīkasiṇasamāpattiparamatā tad abhiññāsi Bhagavā, tad abhiññāya[6] Bhagavā ādim[7] addasa ādīnavam addasa nissaraṇam addasa maggāmaggañāṇadassanam[8] addasa. Tassa ādidassanahetu[9] ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti. Āpokasiṇasamāpattiparamā kho bhagini . . .[10] tejokasiṇasamāpattiparamā kho[11] bhagini . . . vāyokasiṇasamāpattiparamā kho bhagini . . . nīlakasiṇasamāpattiparamā kho bhagini . . . pītakasiṇasamāpattiparamā kho bhagini . . . lohitakasiṇasamāpattiparamā kho bhagini . . . odātakasiṇasamāpattiparamā kho bhagini . . . ākāsakasiṇasamāpattiparamā kho bhagini . . . viññāṇakasiṇasamāpattiparamā kho bhagini eke[12] samaṇabrāhmaṇā atthābhinibbattesuṃ[13]. Yāvatā kho bhagini viññāṇakasiṇasamāpattiparamatā tad abhiññāsi Bhagavā, tad abhiññāya[6] Bhagavā ādim[7] addasa ādīnavam addasa nissaraṇam addasa maggāmaggañāṇadassanam[8] addasa. Tassa ādidassanahetu[9] ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti. Iti kho bhagini yan taṃ vuttaṃ Bhagavatā Kumāripañhesu

Atthassa pattiṃ[14] hadayassa santiṃ[15]
jetvāna senaṃ piyasātarūpaṃ[16]
eko 'haṃ[17] jhāyī[18] sukham anubodhiṃ[19],

[1] *omitted by* M. Ph. [2] T. atthaṃ; M_7 atthā 'va.
[3] *omitted by* T. [4] T. S. eko.
[5] T. attābhinibbattesu: M. Ph. attho ti abhi°
[6] T. M_7 abhiññā. [7] M. Ph. assādam.
[8] T. maggāñāṇa° [9] M. Ph. assāda° [10] M. pa.
[11] T. M_7 *add* pana. [12] Ph. eko *corr. to* eke.
[13] T. attābhinibbettesu (*sic*); M. Ph. attho ti abhi°
[14] T. S. patti. [15] M. S. °ti. [16] Ph. piyarūpaṃ sātarūpaṃ.
[17] T. S. eko 'ha; M. ekāhaṃ; Ph. ekāha.
[18] T. °yi; M_7 °yiṃ; M. °yaṃ; Ph. jhānaṃ.
[19] S. ānu°; Ph. °dhaṃ.

tasmā janena na[1] karomi sakkhiṃ[2]
sakkhī[3] na sampajjati kenaci me ti

imassa kho bhagini Bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo ti[4].

XXVII.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya Sāvatthiyaṃ[5] piṇḍāya pāvisiṃsu[6]. Atha kho tesaṃ bhikkhūnaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ piṇḍāya carituṃ, yan nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyāmā'[7] ti. Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkamiṃsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ[8] vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad avocuṃ: —

2. Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya[9] viharathā' ti. Mayam pi[10] kho āvuso sāvakānaṃ evaṃ dhammaṃ desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya[11] viharathā' ti. Idha no āvuso ko viseso ko adhippāyoso[12] kiṃ nānākaraṇaṃ samaṇassa vā[13] Gotamassa amhākaṃ vā, yad idaṃ[14]

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[1] *omitted by* Ph. T. [2] M. sakhiṃ; *omitted by* Ph.
[3] M. sakhī; T. sakkhiṃ; *omitted by* M_7. [4] T. hoti.
[5] Ph. °tthiṃ. [6] Ph. S pa°
[7] T. M_7 °miṃsu (M_7 °mi) *and so on as two lines further.*
[8] M. Ph. sāra° [9] *omitted by* M. Ph. T. M_6. [10] T. M_7 hi.
[11] *omitted by* M. Ph. M_6. [12] S. °yaso; T. adhippāyo.
[13] T. *puts* vā *after* Go°; M_6. M_7 *repeat* vā *after* Go°; Ph. *omits it.*
[14] T. M_7 *add* vā.

dhammadesanāya[1] vā dhammadesanaṃ anusāsaniyā vā anusāsanin[2] ti?

3. Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu na ppaṭikkosiṃsu, anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu[3] 'Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā'[4] ti. Atha kho te bhikkhū Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocuṃ: —

4. Idha mayaṃ bhante pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya Sāvatthiyaṃ[5] piṇḍāya pāvisimha[6]. Tesaṃ no bhante amhākaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ piṇḍāya carituṃ, yan nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyāmā' ti. Atha kho mayaṃ bhante yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodanīyaṃ kathaṃ sārāṇīyaṃ[7] vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho bhante aññatitthiyā paribbājakā amhe etad avocuṃ: Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya[8] viharathā' ti. Mayam pi kho āvuso sāvakānaṃ evaṃ dhammaṃ desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya[9] viharathā' ti. Idha no āvuso ko viseso ko adhippāyoso[10] kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa[11] amhākaṃ vā, yad idaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā[12] vā anusāsanin[13] ti? Atha

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[1] T. M_7 °yaṃ. [2] Ph. M_6 °nan. [3] S. pakkiṃsu.
[4] T. M_7 aj° [5] M. Ph. °tthiṃ.
[6] M. Ph. S. pa°; M. Ph. S. °hā *and the same ending throughout.* [7] M. Ph. sāra° [8] *omitted by* M. Ph. T. M_6.
[9] *omitted by* M. Ph. T. [10] S. °yaso.
[11] T. M_6 *add* vā. [12] T. M_6. M_7 °yaṃ.
[13] Ph. °nan; M_7 °sati.

kho mayaṃ bhante tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimha na ppaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimha[1] 'Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā'[2] ti.

5. Evaṃ vādino bhikkhave aññatitthiyā paribbājakā evam assu vacanīyā: Eko āvuso pañho eko[3] uddeso[3] ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni, cattāro pañhā cattaro uddesā cattari veyyākaraṇāni, pañca pañhā pañc'[4] uddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā satt'[5] uddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭh'[6] uddesā aṭṭha veyyākaraṇāni, nava pañhā nav'[7] uddesā nava veyyākaraṇāni, dasa pañhā das'[8] uddesā dasa veyyākaraṇānī ti? Evaṃ puṭṭhā bhikkhave aññatitthiyā paribbājakā na c'eva[9] sampāyissanti[10] uttariñ[11] ca[11] vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ bhikkhave avisayasmiṃ. Nāhan taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo[12] imesam pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

6. Eko pañho eko[3] uddeso[3] ekaṃ veyyākaraṇan ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ[13]?

Ekadhamme bhikkhave bhikkhu sammā nibbindamāno[14] sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca[15] diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamasmiṃ ekadhamme?

Sabbe sattā āhāraṭṭhitikā.

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[1] T. pakkammimha. [2] T. M_6. M_7 aj°
[3] Ph. ek' udd° [4] S. pañca.
[5] T. M_7. S. satta. [6] S. aṭṭha.
[7] T. M_6. M_7. S. nava. [8] S. dasa.
[9] T. na 'va; M_7 tañ ca; S. neva; *omitted by* M_6.
[10] S. sampādayissanti.
[11] M. Ph. uttari ca; S. °riṃ pi.
[12] T. so. [13] T. uttaṃ. [14] T. M_7 'niccamāno.
[15] M. Ph. samma-d-atthaṃ abhi° *throughout;* T. M_7 sammātthātambhisamecca (*sic*).

Imasmiṃ kho bhikkhave ekadhamme bhikkhu sammā nibbindamāno[1] sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca[2] diṭṭh' eva dhamme dukkhass' antakaro hoti.

Eko pañho eko[3] uddeso[3] ekaṃ veyyākaraṇan ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

7. Dve pañhā dve uddesā dve veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ[4], kiñ c'etaṃ paṭicca vuttaṃ?

Dvīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca.

Imesu kho bhikkhave dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dve pañhā dve uddesā dve veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

8. Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho bhikkhave tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

9. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ[4]?

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[1] T. niccināmāno.

[2] T. sammā Tathāgate 'bhisamecca; M_7 sammā tathātambhisameca (*sic*).

[3] Ph. ek' udd° [4] T. uttaṃ.

Catūsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu āhāresu.

Imesu kho bhikkhave catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī samatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

10. Pañca pañhā pañc'[1] uddesā pañca veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Pañcasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu upādānakkhandesu.

Imesu kho bhikkhave pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Pañca pañhā pañc'[2] uddesā pañca veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

11. Cha pañhā cha uddesā cha veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Chasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu chasu?

Chasu ajjhattikesu[3] āyatanesu.

Imesu kho bhikkhave chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

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[1] M. S. pañca. [2] S. pañca.
[3] T. ajjhantikatesu.

Cha pañhā cha uddesā cha veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

12. Satta pañhā satt'[1] uddesā satta veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Sattasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu sattasu?

Sattasu viññāṇaṭṭhitīsu.

Imesu kho bhikkhave sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Satta pañhā satt'[2] uddesā satta veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

13. Aṭṭha pañhā aṭṭh'uddesā[3] aṭṭha veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Aṭṭhasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu aṭṭhasu?

Aṭṭhasu lokadhammesu.

Imesu kho bhikkhave aṭṭhasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'[3] uddesā attha veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

14. Nava pañhā nav'[4] uddesā nava veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Navasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

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[1] T. M_6. M_7. S. satta. [2] M. T. M_6. M_7. S. satta.
[3] S. aṭṭha. [4] T. M_6. M_7. S. nava.

Imesu kho bhikkhave navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava pañhā nav'[1] uddesā nava veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

15. Dasa pañhā das'[2] uddesā dasa veyyākaraṇānī ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Dasasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu akusalesu[3] kammapathesu[3].

Imesu kho bhikkhave dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'[2] uddesā dasa veyyākaraṇānī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

XXVIII.

1. Ekaṃ samayaṃ Bhagavā Kajaṅgalāyaṃ[4] viharati Veḷuvane. Atha kho sambahulā Kajaṅgalā[5] upāsakā yena Kajaṅgalā[6] bhikkhunī ten' upasaṅkamiṃsu, upasaṅkamitvā Kajaṅgalaṃ[7] bhikkhuniṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho Kajaṅgalā[5] upāsakā Kajaṅgalaṃ[7] bhikkhuniṃ etad avocuṃ: —

2. Vuttam idaṃ ayye[8] Bhagavatā Mahāpañhesu: eko pañho eko uddeso ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni,

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[1] T. M_6. M_7. S. nava. [2] S. dasa; M_6 dasa *and* das'.
[3] M. S. °lakamma°
[4] T. Kaṃjaṅg°; Ph. Jaṅg°
[5] M. °lakā; Ph. Jaṅgalā.
[6] Ph. Jaṅg°; M. Kajaṅgalikā.
[7] Ph. Jaṅg°; M. Kajaṅgalikaṃ. [8] M_6 ayyo.

cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañc'[1] uddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā satt'[2] uddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭh'[3] uddesā aṭṭha veyyākaraṇāni, nava pañhā nav'[4] uddesā nava veyyākaraṇāni, dasa pañhā das'[5] uddesā dasa veyyākaraṇānī ti. Imassa nu kho ayye Bhagavatā saṃkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo ti[6]?

3. Na[6] kho[6] pan' etaṃ[6] āvuso Bhagavato[7] sammukhā sutaṃ sammukhā paṭiggahītaṃ, na pi manobhāvanīyānaṃ bhikkhūnaṃ sammukhā sutaṃ samukhā paṭiggahītaṃ; api[8] ca yathā[9] m' ettha khāyati[10], taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ ayye' ti kho Kajaṅgalā[11] upāsakā Kajaṅgalāya[12] bhikkhuniyā paccassosuṃ. Kajaṅgalā[13] bhikkhunī etad avoca: —

4. Eko pañho eko[14] uddeso ekaṃ veyyākaraṇan ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Ekadhamme āvuso bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamasmiṃ ekadhamme?

Sabbe sattā āhāraṭṭhitikā.

Imasmiṃ kho āvuso ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca ditth' eva dhamme dukkhass' antakaro hoti.

Eko[15] pañho eko[14] uddeso ekaṃ veyyākaraṇan ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

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[1] S. pañca. [2] M_6. S. satta.
[3] S. aṭṭha. [4] T. M_6. M_7. S. nava.
[5] M_7. S. dasa. [6] *omitted by* T.
[7] T. °tā. [8] T. na api.
[9] Ph. kho; T. M_6. M_7 mam' ettha *for* m' ettha.
[10] T. M_6. M_7 °yāti. [11] M. °lakā; Ph. Jaṅgalā.
[12] T. °lā; M. °likāya; Ph. Jaṅgalā.
[13] Ph. Jaṅg°; M. Kajaṅgalikā.
[14] Ph. ek'. [15] T. M_6 *add* āvuso.

5. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Dvīsu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca . . . pe[1] . . .

Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho āvuso tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīṇi veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

6. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Catūsu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca ditth' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu satipaṭṭhānesu.

Imesu kho āvuso catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

7. Pañca pañhā pañc'[2] uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Pañcasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu indriyesu . . . pe[3] . . .

Katamesu chasu?

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[1] M. la; Ph. pa; S. *in full.* [2] S. pañca.
[3] M. la; Ph. pa; *omitted by* S.

Chasu nissaraṇīyāsu dhātūsu . . .[1]
Katamesu sattasu?
Sattasu bojjhaṅgesu . . .[1]
Katamesu aṭṭhasu?
Ariye[2] aṭṭhaṅgike[3] magge[4].
Imesu kho āvuso aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'[5] uddesā aṭṭha veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

8. Nava pañhā nav'[6] uddesā nava veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Navasu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

Imesu kho āvuso navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava[7] pañhā nav'[8] uddesā nava veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

9. Dasa pañhā das'[9] uddesā dasa veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Dasasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu kusalesu[10] kammapathesu[10].

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[1] M. la; Ph. pa.
[2] S. aṭṭhasu ariyesu; M. Ph. aṭṭhasu ariya.
[3] S. °kesu; M. Ph. °ka°
[4] M. Ph. S. maggesu; M_6 *has* ariyo °ko maggo.
[5] S. aṭṭha. [6] M_6. S. nava.
[7] M_7 *omits all from* Nava *to* Katamesu dasasu.
[8] T. M_6. S. nava. [9] S. dasa. [10] S. kusala°

Imesu kho āvuso dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'[1] uddesā dasa veyyākaraṇānī ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

10. Iti kho āvuso yan taṃ vuttaṃ Bhagavatā Mahāpañhesu[2]: Eko pañho eko[3] uddeso ekaṃ veyyākaraṇaṃ ... pe[4] ... dasa veyyākaraṇānī ti[5] imassa kho ahaṃ[6] āvuso Bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi[7]. Ākaṅkhamānā ca pana tumhe āvuso Bhagavantaṃ yeva upasaṅkamitvā etam atthaṃ paṭipuccheyyātha[8]. Yathā no[9] Bhagavā vyākaroti[10], tathā naṃ dhāreyyāthā[11] ti. 'Evaṃ ayye' ti kho Kajaṅgalā[12] upāsakā[13] Kajaṅgalāya[14] bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā Kajaṅgalaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho Kajaṅgalā upāsakā, yāvatako ahosi Kajaṅgalāya bhikkhuniyā saddhiṃ kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesuṃ.

11. Sādhu sādhu gahapatayo. Paṇḍitā gahapatayo Kajaṅgalā bhikkhunī, mahāpaññā gahapatayo Kajaṅgalā bhikkhunī. Sace[15] pi tumhe gahapatayo maṃ[16] upasaṅkamitvā etam atthaṃ puccheyyātha[17], aham pi c'etaṃ[18]

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1 S. dasa.
2 M. Ph. saṃkhittena bhāsitāsu Mahāpañhāsu.
3 Ph. ek'.
4 M. la; Ph. pa; M. Ph. S. *add* dasa pañhā das' (S. dasa) uddesā.
5 S. *adds* iti. 6 *omitted by* T. M_6. M_7.
7 T. M_6. M_7 aj°
8 S. pari°; M_7 pu°; T. M_6 puccheyyatha (*sic*).
9 M. kho naṃ. 10 T. vya°
11 T. M_6. M_7 °yyathā. 12 M. °lakā; Ph. Jaṅgalā.
13 T. °sikā.
14 M. °likāya; Ph. Jaṅgalāya, *and so in every similar case.*
15 M. Ph. mañ ce. 16 *omitted by* M. Ph. T. M_6.
17 M. paṭipu°; T. M_7 °yyatha.
18 T. M_6. M_7 ca taṃ.

evam eva[1] vyākareyyaṃ[2], yathā taṃ[3] Kajaṅgalāya bhikkhuniyā vyākataṃ[4].

Eso[5] c'eva[6] tassa[6] attho, evañ ca[7] naṃ[7] dhāreyyāthā[8] ti.

XXIX.

1. Yāvatā bhikkhave Kāsi-Kosalā, yāvatā rañño Pasenadissa[9] Kosalassa vijitaṃ[10], rājā tattha Pasenadi Kosalo[11] aggam akkhāyati. Rañño pi[12] kho bhikkhave Pasenadissa[11] Kosalassa atth' eva aññathattaṃ[13], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto[14] agge virajjati, pageva hīnasmiṃ.

2. Yāvatā bhikkhave candimasuriyā pariharanti, disā bhanti virocamānā[15], tāva sahassadhāloko, tasmiṃ sahassadhāloke sahassaṃ candānaṃ, sahassaṃ suriyānaṃ, sahassaṃ Sinerupabbatarājānaṃ, sahassaṃ Jambudīpānaṃ, sahassaṃ Aparagoyānānaṃ[16], sahassaṃ Uttarakurūnaṃ, sahassaṃ Pubbavidehānaṃ[17], cattāri mahāsamuddasahassāni[18], cattāri mahārājasahassāni, sahassaṃ Cātummahārājikānaṃ[19], sahassaṃ Tāvatiṃsānaṃ, sahassaṃ Yāmānaṃ, sahassaṃ Tusitānaṃ[20], sahassaṃ[12] Nimmānaratīnaṃ[12], sahassaṃ[12] Paranimmitavasavattīnaṃ[21], sahassaṃ Brahmalokānaṃ; yāvatā bhikkhave sahassalokadhātu[22], Mahābrahmā

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[1] M_6 evaṃ; T. M_7 etaṃ. [2] T. M_7 vya°; T. °yya.
[3] M. Ph. hi; M_7 kataṃ. [4] T. M_7 vya°; M_6 kataṃ.
[5] T. eva so. [6] T. c'ev' assa; M_7 c'ev' etassa.
[7] *omitted by* T. M_7. [8] T. M_7 °yyathā.
[9] M. °dī; *in* M. Ph. *often written with double*-s.
[10] M. Ph. T. M_6. M_7 °te. [11] M. Ph. °dī.
[12] *omitted by* S.
[13] T. °thatatthaṃ; M. Ph. °tatthaṃ; M_6 atthaṃ *for* añña°, atthi. [14] T. M_7 °nde. [15] T. M_6. M_7 virocanā.
[16] M. Ph. °yānaṃ; T. °godānaṃ; M_7 °godhānīnaṃ.
[17] T. *continues:* kho bh° atth' eva *and so on*, *omitting all the rest.*
[18] S. °naṃ. [19] M. Cātuma°; Ph. Catuma°
[20] M. Ph. Tussi°
[21] *omitted by* S.; M. Ph. *continue:* Dasa yimāni bh° kasiṇāyatanāni. [22] M_6. M_7 sahassi°

tattha aggam akkhāyati. Mahābrahmuno pi kho bhikkhave atth' eva aññathattaṃ[1], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto[2] agge virajjati, pageva hīnasmiṃ.

3. Hoti so bhikkhave samayo[3], yaṃ ayaṃ loko saṃvaṭṭati, saṃvaṭṭamāne bhikkhave loke yebhuyyena sattā ābhassara-vattanikā[4] bhavanti. Te tattha honti manomayā pīti-bhakkhā[5] sayampabhā antalikkhe carā subhaṭṭhāyino[6] ciraṃ dīgham addhānaṃ tiṭṭhanti. Saṃvaṭṭamāne bhikkhave loke Ābhassarā devā aggam akkhāyanti[7]. Ābhassarānaṃ pi kho bhikkhave devānaṃ atth' eva aññathattaṃ[8], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ[9] nibbindanto[9] agge virajjati, pageva hīnasmiṃ[10].

4. Dasa yimāni[11] bhikkhave kasiṇāyatanāni. Katamāni dasa?

Paṭhavīkasiṇam eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇam eko sañjānāti . . .[12] Tejokasiṇam eko sañjānāti . . . Vāyokasiṇam eko sañjānāti . . . Nīlakasiṇam eko sañjānāti . . . Pītakasiṇam eko sañjānāti . . . Lohitakasiṇam eko sañjānāti . . . Odātakasiṇam eko sañjānāti . . . Ākāsakasiṇam eko sañjānāti . . . Viññāṇakasiṇam eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kasiṇāyatanāni.

5. Etad aggaṃ bhikkhave imesaṃ dasannaṃ kasiṇāyatanānaṃ, yad idaṃ viññāṇakasiṇam eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Evaṃsaññino pi kho bhikkhave santi sattā. Evaṃsaññīnaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattaṃ[13], atthi vipariṇāmo. Evaṃ

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[1] T. °tattaṃ. [2] M_7 °ndo; T. *has a blunder.*
[3] M_7 pathamasa° . [4] T. M_7 ābhassaravasava°
[5] T. pitimayā bhakkhā. [6] M_7 subhaṇṭhāyino.
[7] S. °yati. [8] T. aññattaṃ.
[9] T. tasmim pi nibbinde; M_7 °ndati.
[10] S. °min ti. [11] T. imāni. [12] M. la; Ph. pa.
[13] M. Ph. °tatthaṃ.

passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ[1] nibbindanto[1] agge virajjati, pageva hīnasmiṃ.

6. Aṭṭh' imāni bhikkhave abhibhāyatanāni. Katamāni aṭṭha?

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Tāni[2] abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ paṭhamaṃ abhibhāyatanaṃ.

Ajjhattaṃ rūpasaññī[3] eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni[2] abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī[4] eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathā pi nāma ummāpupphaṃ[5] nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathā[6] vā[6] pana taṃ[2] vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ: evam evaṃ[7] ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathā pi nāma kaṇṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathā vā[8] pana taṃ[2] vatthaṃ

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[1] T. tasmim pi nibbindo; M_7 °ndo.
[2] *omitted by* T. [3] T. M_6. M_7 arūpa° [4] T. M_6 rūpa°
[5] Ph. S. ummārapu°; T. dammāpupphāni; M_7 ummātapupphā, *both omitting* nīlaṃ.
[6] T. M_6. M_7. S. *add* pi; M_6 *omits* vā, T. M_7 *put it after* vatthaṃ.
[7] T. M_7 eva. [8] T. pi.

bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ: evam evaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathā pi nāma bandhujīvakapupphaṃ[1] lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ, seyyathā[2] vā[3] pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ: evam evaṃ[4] ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni[5]. Seyyathā pi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā[3] pana taṃ[6] vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ: evam evaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanaṃ.

Imāni kho bhikkhave aṭṭha abhibhāyatanāni.

7. Etad aggaṃ bhikkhave imesaṃ aṭṭhannaṃ abhibhāyatanānaṃ, yad idaṃ ajjhattaṃ arūpasaññī[7] eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Evaṃsaññino[8] pi kho bhikkhave santi sattā. Evaṃsaññīnaṃ pi kho bhikkhave sattānaṃ atth' eva

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[1] M. Ph. S. bandha° [2] M_6 *adds* pi.
[3] T. pi. [4] M. eva.
[5] M_6 *continues:* tāni abhi° *and so on.*
[6] *omitted by* T. [7] Ph. *adds* yaṃ.
[8] Ph. °saññī; M_6 *has* no ca evaṃsaṃñi bh° saṃti sattā.

aññathattaṃ[1], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto[2] agge virajjati, pageva hīnasmiṃ.

8. Catasso imā bhikkhave paṭipadā. Katamā[3] catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Imā kho bhikkhave catasso paṭipadā.

9. Etad aggaṃ bhikkhave imāsaṃ catunnaṃ paṭipadānaṃ, yad idaṃ sukhā paṭipadā khippābhiññā. Evampaṭipannā pi kho bhikkhave santi sattā. Evampaṭipannānaṃ pi kho[4] bhikkhave sattānaṃ atth' eva aññathattaṃ[5], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmiṃ nibbindanto[6] agge virajjati, pageva hīnasmiṃ.

10. Catasso imā bhikkhave saññā. Katamā catasso? Parittam eko sañjānāti, mahaggatam eko sañjānāti, appamāṇam eko sañjānāti, 'natthi kiñcī' ti ākiñcaññāyatanam eko sañjānāti.

Imā kho hhikkhave catasso saññā.

11. Etad aggaṃ bhikkhave imāsaṃ catunnaṃ saññānaṃ, yad idaṃ 'natthi kiñcī' ti ākiñcaññāyatanam eko sañjānāti. Evaṃsaññino[7] pi kho bhikkhave santi sattā. Evaṃsaññīnaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattaṃ[8], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

12. Etad aggaṃ bhikkhave bāhirakānaṃ diṭṭhigatānaṃ, yad idaṃ 'no c'assaṃ[9], no ca me siyā, na bhavissāmi, na me bhavissatī' ti. Evaṃdiṭṭhino bhikkhave etaṃ[10] pāṭikaṅkhaṃ[11]: yā cāyaṃ[12] bhave appaṭikulyatā, sā[13] c'assa

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[1] M. °tatthaṃ; Ph. °tattaṃ. [2] T. M_7 °nde.
[3] M_6 *has only* khippābhiṃñā, *omitting all the rest.*
[4] *omitted by* M_6. [5] M. °tattaṃ; Ph. °tatthaṃ.
[6] T. pi °nde; M_7 pi °ndo. [7] T. °saṃñi.
[8] Ph. °tatthaṃ. [9] T. M_7 c'assa. [10] T. evaṃ.
[11] T. M_6. M_7 °khā. [12] T. M_6. M_7 'va 'yaṃ; S. *adds* tassa.
[13] *omitted by* T.; M_6. M_7 yā v'assa.

na bhavissati[1], yā cāyaṃ[2] bhavanirodhe pāṭikulyatā[3], sā c'assa na bhavissatī[4] ti[5]. Evaṃdiṭṭhino pi kho bhikkhave santi sattā. Evaṃdiṭṭhīnaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattaṃ[6], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto agge virajjati, pageva hīnasmiṃ.

13. Santi bhikkhave eke samaṇabrāhmaṇā . . . paramatthavisuddhiṃ[7] paññāpenti[8].

14. Etad aggaṃ bhikkhave paramatthavisuddhiṃ[7] paññāpentānaṃ[8], yad idaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Te tad abhiññāya tassa sacchikiriyāya dhammaṃ desenti. Evaṃvādino pi kho bhikkhave santi sattā. Evaṃvadīnaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattaṃ[9], atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmiṃ pi nibbindati, tasmiṃ nibbindanto[10] agge virajjati, pageva hīnasmiṃ.

15. Santi bhikkhave eke samaṇabrāhmaṇā . . .[11] paramadiṭṭhadhammanibbānaṃ paññāpenti[12].

16. Etad aggaṃ bhikkhave paramadiṭṭhadhammanibbānaṃ paññāpentānaṃ[12], yad idaṃ channaṃ phassāyatanānaṃ samudayañ ca aṭṭhaṅgamañ[13] ca assādañ ca ādīnavañ ca nissaraṇañ ca yathābhūtaṃ viditvā anupādā - vimokho. Evaṃvādiṃ[14] kho maṃ bhikkhave evamakkhāyiṃ[15] eke samaṇabrāhmaṇā asatā tucchā musā abhūtena[16] abbhācikkhanti 'na[17] samaṇo Gotamo kāmānaṃ pariññaṃ paññāpeti[12], na rūpānaṃ pariññaṃ paññāpeti[12], na vedanānaṃ pariññaṃ paññāpetī'[12] ti[18].

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[1] Ph. bhavissa. [2] M_7 vāhaṃ; S. *adds* tassa.
[3] T. M_6. M_7 °tāya; S. paṭi° [4] M. Ph. bhavissa.
[5] *omitted by* M. Ph. T. M_6. M_7. [6] M. °tattaṃ; Ph. °tatthaṃ.
[7] T. M_6. M_7. S. paramayakkhavi° [8] M. M_6. S. pañña°
[9] Ph. °tattaṃ. [10] T. M_7 °ndo.
[11] T. M_6. M_7 diṭṭhadhammanibbānavādā te.
[12] M. S. pañña°; Ph. paññā° *and* pañña°
[13] T. M_6. M_7 atthag° [14] Ph. T. M_6. M_7 °di.
[15] M. M_6 °yi. [16] M. Ph. °tā.
[17] Ph. *puts* na *before* kāmānaṃ. [18] *omitted by* Ph.

17. Kāmānañ cāhaṃ[1] bhikkhave pariññaṃ paññāpemi[2], rūpānañ[3] ca pariññaṃ paññāpemi[2], vedanānañ ca pariññaṃ paññāpemi[2], diṭṭh' eva dhamme nicchāto nibbuto sītibhūto anupādā-parinibbānaṃ paññāpemī[2] ti.

XXX.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā Pasenadi[4] Kosalo uyyodhikāya[5] nivatto hoti vijitasaṅgāmo[6] laddhādhippāyo. Atha kho rājā Pasenadi Kosalo yenārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena[7] gantvā[7] yānā paccorohitvā pattiko 'va ārāmaṃ pāvisi.

2. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca 'kahaṃ[8] nu kho bhante Bhagavā etarahi viharati arahaṃ sammāsambuddho, dassanakāmā hi mayaṃ bhante taṃ[9] Bhagavantaṃ arahantaṃ sammāsambuddhan' ti. 'Eso mahārāja vihāro[10] saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṃ[11] pavisitvā ukkāsitvā aggaḷaṃ[12] ākoṭehi. Vivarissati te Bhagavā dvāran' ti.

3. Atha kho rājā Pasenadi[13] Kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ[11] pavisitvā ukkāsitvā aggaḷaṃ ākotesi[14]. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ[15] pavisitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati pāṇīhi ca parisambāhati nāmañ ca sāveti 'rājāhaṃ bhante Pasenadi Kosalo, rājāhaṃ

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[1] T. M_6. M_7 kho 'haṃ.
[2] M. S. paññaº; Ph. paññāº *and* paññaº
[3] M_6 *omits all from* rūpānañ *to* diṭṭh' eva.
[4] M. Ph. ºdī *throughout.* [5] M. ºkā. [6] S. jitaº
[7] Ph. yānenāgº [8] T. kathan.
[9] T. M_7 te; *omitted by* M. Ph. S. [10] T. M_6. M_7 antovihāro. [11] M. S. āḷº; Ph. ālº *and* āḷº
[12] T. M_6. M_7 aggalaṃ *always.* [13] T. Pasenādi *repeatedly.*
[14] M. ºti. [15] *omitted by* M. Ph.

bhante Pasenadi Kosalo' ti. 'Kam pana tvaṃ mahārāja atthavasaṃ sampassamāno[1] imasmiṃ sarīre evarūpaṃ paramanipaccākāraṃ[2] karosi, mettupahāraṃ[3] upadaṃsesī' ti?

4. Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi. Bhagavā hi[4] bhante bahujanahitāya paṭipanno bahujanasukhāya bahuno[5] janassa[5] ariye[6] ñāye[7] patiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya. Yam pi bhante Bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno[8] janassa[8] ariye[6] ñāye[9] patiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya: imam[10] pi kho ahaṃ bhante atthavasaṃ sampassamāno[11] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

5. Puna ca paraṃ bhante Bhagavā sīlavā buddhasīlo ariyasīlo kusalasīlo[12] kusalasīlena[13] samannāgato[13]. Yam pi bhante Bhagavā sīlavā buddhasīlo ariyasīlo kusalasīlo[12] kusalasīlena[13] samannāgato[13]: imam[14] pi kho ahaṃ bhante atthavasaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

6. Puna ca paraṃ bhante Bhagavā dīgharattaṃ āraññako[15] araññavanapatthāni[16] pantāni senāsanāni paṭisevati. Yam pi bhante Bhagavā dīgharattaṃ āraññako[17] arañña-

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[1] T. samph° *always;* M_6. M_7 *nearly always.*
[2] M. Ph. S. °nipaccakāraṃ *always.*
[3] Ph. mittu° *throughout.* [4] T. M_6. M_7 *add* me.
[5] S. bahujanahitāya; T. bahujanano janatā (*sic*); M_6 bahujano janatā; M_7 bahuno janatā.
[6] S. ariya° [7] T. M_7 kāye.
[8] S. bahujanahitāya; T. bahujaṇatā; M_6 bahujano janatā; M_7 bahujanatā.
[9] T. M_7 kāye; *omitted by* M.
[10] M. Ph. M_6. S. idam; T. yam. [11] M. samph°
[12] Ph. °sīlī; *omitted by* M. [13] *omitted by* Ph.
[14] M. M_7. S. idam. [15] M. Ph. T. ar°; M_6 *adds* 'va.
[16] M. Ph. °pattāni; T. M_6. M_7 āraññake (M_6 āraññe) vanapatthāni.
[17] M. Ph. M_6 ar°

vanapatthāni[1] pantāni senāsanāni paṭisevati: imam[2] pi kho ahaṃ bhante atthavasaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

7. Puna ca paraṃ bhante Bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhante Bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena: imam[2] pi kho ahaṃ bhante atthavasaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

8. Puna ca paraṃ bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Yam pi bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa: imam[3] pi kho ahaṃ bhante atthavasaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

9. Puna ca paraṃ bhante Bhagavā, yāyaṃ kathā abhisallekhikā[4] cetovivaraṇasappāyā, seyyathīdaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā[5] kathāya nikāmalābhī akicchalābhī akasiralābhī. Yam pi bhante Bhagavā, yāyaṃ kathā abhisallekhikā[4] cetovivaraṇasappāyā, seyyathīdaṃ appicchakathā . . . pe[6] . . . vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī akasiralābhī: imam[2] pi kho ahaṃ bhante atthavasaṃ sampassamāno[7] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

10. Puna ca paraṃ bhante Bhagavā catunnaṃ jhānānaṃ abhicetasikānaṃ[8] diṭṭhadhammasukhavihārānaṃ nikāma-

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[1] M. Ph. °pattāni; T. M_7 āraññe (M_6 araññe) vanapattāni (M_6. M_7 °patthāni).
[2] M. S. idam. [3] M. T. S. idam.
[4] Ph. abhisaṃle° [5] M. S. °rūpāya.
[6] M. la; Ph. pa. [7] T. samph° [8] S. ābhi°

lābhī akicchalābhī akasiralābhī. Yam pi bhante Bhagavā catunnaṃ jhānānaṃ abhicetasikānaṃ[1] diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī: imam[2] pi kho ahaṃ bhante atthavasaṃ sampassamāno[3] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

11. Puna ca paraṃ bhante Bhagavā anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsam[4] pi jātiyo tiṃsam pi jātiyo cattāḷīsam[5] pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra[6] udapādiṃ[6], tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upapanno' ti: iti sākāraṃ sa-uddesaṃ[7] anekavihitaṃ pubbenivāsaṃ anussarati. Yam pi bhante Bhagavā anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[8] . . . iti sākāraṃ sauddesaṃ[7] anekavihitaṃ pubbenivāsaṃ anussarati: imam[9] pi kho ahaṃ bhante atthavasaṃ sampassamāno[3] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

12. Puna ca paraṃ bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena[10] satte passati cavamāne upapajjamāne[11] hīne paṇīte suvaṇṇe dubbaṇṇe duggate yathākammupage satte pajānāti 'ime vata[12] bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena[13] samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā

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[1] S. ābhi° · [2] M. S. idam; Ph. idam *corr. to* imam.
[3] T. samph° [4] T. M_6. M_7 vīsatim.
[5] T. M_6. M_7 °rīsam. [6] T. amutrāsiṃ uppādiṃ.
[7] T. vu° [8] M. la: Ph. pa. [9] M. M_7. S. idam.
[10] M. Ph. °mānussakena. [11] T. M_6. M_7 uppajj°
[12] T. vā pana.
[13] T. M_6. M_7 vacī ‖ pe ‖ ariyānaṃ.

micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā[1]; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena[2] samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā'[1] ti: iti dibbena cakkhunā visuddhena atikkantamānusakena[3] satte passati[4] cavamāne upapajjamāne[5] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Yam pi bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena[3] . . .[6] yathākammupage satte pajānāti: imam[7] pi kho ahaṃ bhante atthavasaṃ sampassamāno[8] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

13. Puna ca paraṃ bhante Bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yam pi bhante Bhagavā āsavānaṃ khayā[9] . . . pe[10] . . . sacchikatvā upasampajja viharati: imam[7] pi kho ahaṃ bhante atthavasaṃ sampassamāno[11] Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

14. 'Handa[12] dāni mayaṃ bhante gacchāma bahukiccā mayaṃ bahukaraṇīyā' ti. 'Yassa dāni tvaṃ mahārāja kālaṃ maññasī' ti.

Atha kho rājā Pasenadi Kosalo uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmī ti.

Mahāvaggo tatiyo.

Tatr'[13] uddānaṃ:

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[1] T. M_6. M_7 uppannā.
[2] T. M_6. M_7 vacī | pe | mano | pe | ariyānaṃ.
[3] M. Ph. °mānussakena. [4] M. *continues:* pa ‖ yathā°
[5] T. M_6. M_7 uppajj° [6] M. pa; S. pe.
[7] M. S. idam. [8] T. samph°
[9] M. Ph. S. *add* anāsavaṃ ceto°; S. *adds also* paññā°
[10] M. la; Ph. pa. [11] M. T. samph°
[12] M_6. M_7 *add* ca. [13] S. tass'.

Sīhādhimuttikāyena[1] Cundena[2] kasiṇena[3] ca
Kāli[4] dve[5] mahāpañhā[6] Kosalehi[7] pare[8] duve[9] ti.

XXXI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantaṃ etad avoca: —

2. Kati nu kho bhante atthavase paṭicca Tathāgatassa sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ[10] uddiṭṭhan ti? Dasa kho Upāli atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ. Katame dasa?

3. Saṅghasuṭṭhutāya saṅghaphāsutāya[11] dummaṅkūnaṃ[12] puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihārāya diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāya appasannānaṃ pasādāya pasannānaṃ bhīyobhāvāya saddhammaṭṭhitiyā vinayānuggahāya.

Ime kho Upāli dasa atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhan ti.

4. Kati nu kho bhante pātimokkhaṭṭhapanā[13] ti[14]? Dasa kho Upāli pātimokkhaṭṭhapanā[15]. Katame dasa?

5. Pārājiko tassaṃ parisāyaṃ nisinno hoti. Pārājikakathā vippakatā hoti. Anupasampanno tassaṃ parisāyaṃ

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[1] M_6. M_7 Sīhāvi°; T. Sīhavi°
[2] S. Cundo; T. M_6 Puno (*sic*); M_6 Punne ca.
[3] T. na; M_6 na satte; M_7 na ca ta satte.
[4] T. M_6 Kāla; M_7 Kālaṃ. [5] *omitted by* T. M_6. M_7.
[6] T. M_7 °paṃñe; M_6 °paṃña. [7] T. M_6. M_7 °lena.
[8] S. apare; T. M_6. M_7 te. [9] S. dve; T. M_6. M_7 dasā.
[10] Ph. pāṭi° *throughout.* [11] *omitted by* M_6.
[12] T. M_6. M_7 dummaññūnaṃ. [13] T. M_6. M_7 °panānī.
[14] *omitted by* T. [15] T. M_6 °panāni.

nisinno hoti. Anupasampannakathā vippakatā hoti. Sikkhaṃ[1] paccakkhātako tassaṃ parisāyaṃ nisinno hoti. Sikkhaṃ[1] paccakkhātakathā vippakatā hoti. Paṇḍako tassaṃ parisāyaṃ nisinno hoti. Paṇḍakakathā vippakatā hoti. Bhikkhunīdūsako tassaṃ parisāyaṃ nisinno hoti. Bhikkhunīdūsakakathā vippakatā hoti.

Ime kho Upāli dasa pātimokkhaṭṭhapanā[2] ti.

XXXII.

1. Katīhi nu kho bhante dhammehi samannāgato bhikkhu ubbāhikāya[3] sammannitabbo ti[4]? Dasahi kho Upāli dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[5] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[6] dhammā bahussutā honti dhatā[7] vacasā paricitā[8] manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ubhayāni[9] kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni[10] suvinicchitāni suttaso anuvyañjanaso. Vinaye kho pana ṭhito hoti asaṃhiro[11]. Paṭibalo hoti ubho atthapaccatthike[12] saññāpetuṃ[13] nijjhāpetuṃ[14] pekkhetuṃ[15] pasādetuṃ[16]. Adhikaraṇasamuppāda-

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[1] T. sikkhā. [2] M_6 °panānī.
[3] M_7 ubbohi°; M_6 uddhaggikāya. [4] T. M_6. M_7 hoti.
[5] M. S. aṇu° [6] Ph. M_7 °passa.
[7] M. Ph. dhātā *throughout.* [8] T. *adds* manasā paricitā.
[9] T. °yā. [10] M. °ttani; S. °ttāni. [11] T. M_6 °hīro.
[12] T. atthaṃ pacc°; M_6 atthike pacc°; M_7 atthakaṃ pacc°
[13] T. M_7 aññapetuṃ; M. *adds* paññāpetuṃ.
[14] T. nicchā°; M_6 nijjā°
[15] S. pekkhātuṃ; T. pekkhatuṃ; *omitted by* M_6.
[16] T. M_7 pasīdatuṃ pasādetuṃ; M_6 pasīdituṃ pasā°

vūpasamakusalo[1] hoti, adhikaraṇaṃ jānāti, adhikaraṇasamudayaṃ jānāti, adhikaraṇanirodhaṃ[2] jānāti[2], adhikaraṇanirodhagāminiṃ[3] paṭipadaṃ jānāti[4].

Imehi kho Upāli dasahi dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo ti.

XXXIII.

1. Katīhi nu kho bhante dhammehi samannāgatena bhikkhunā upasampādetabban ti[5]? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā upasampādetabbaṃ[6]. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[7] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ[8] savyañjanaṃ[9] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[10] dhammā bahussutā honti dhatā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Pātimokkhaṃ kho pan' assa[11] vitthārena svāgataṃ[12] hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañjanaso. Paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā. Paṭibalo hoti anabhiratiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ. Paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetuṃ. Paṭibalo hoti adhisīle samādapetuṃ. Paṭibalo hoti adhicitte samādapetuṃ. Paṭibalo hoti adhipaññāya samādapetuṃ.

Imehi kho Upāli dasahi dhammehi samannāgatena bhikkhunā upasampādetabban ti[13].

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[1] T. M_6 °samuppāda-upasama° [2] *omitted by* M_6.
[3] M. Ph. °ni; S. °nī. [4] T. M_6 pajānāti.
[5] M. Ph. *omit* ti. [6] M. Ph. °tabban ti.
[7] M. Ph. S. aṇu° [8] T. M_6. M_7 sātthā.
[9] T. M_6 °nā; M_7 °ṇa. [10] M. Ph. M_7 °passa.
[11] M. Ph. pana. [12] T. M_6. M_7 su-āg°
[13] *omitted by* Ph.

XXXIV.

1. Katīhi nu kho bhante dhammehi samannāgatena bhikkhunā nissayo[1] dātabbo[1] ti[2]? . . . pe[3] . . . sāmaṇero[4] upaṭṭhāpetabbo[4] ti[5]? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā sāmaṇero[6] upaṭṭhāpetabbo[7]. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti . . . pe[8] . . . samādāya sikkhati sikkhāpadesu. Bahussuto[9] hoti[9] . . . pe . . .[10] diṭṭhiyā suppaṭividdhā. Pātimokkhaṃ kho pan' assa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañjanaso. Paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā. Paṭibalo hoti anabhiratiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ. Paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetum. Paṭibalo hoti adhisīle[11] samādapetuṃ. Paṭibalo hoti adhicitte samādapetuṃ. Paṭibalo hoti adhipaññāya samādapetuṃ.

Imehi kho Upāli dasahi dhammehi samannāgatena bhikkhunā sāmaṇero[12] upaṭṭhāpetabbo ti.

XXXV.

1. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati. Kittāvatā nu kho bhante saṅgho bhinno hotī ti?

2. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ[13] adhammo[13] ti[13] dīpenti[13], avinayaṃ[14] vinayo

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[1] *omitted by* Ph. [2] *omitted by* Ph. S.
[3] *omitted by* M. Ph. [4] *omitted by* M.
[5] *omitted by* M. Ph. T. [6] M. nissayo.
[7] M. dātabbo. [8] M. pa; *omitted by* Ph.
[9] *omitted by* M_6.
[10] M. pa; *omitted by* Ph. T.
[11] M. *continues:* pa | adhicitte adhipaññāya.
[12] M. *has* nissayo dātabbo ti, *then the same* Sutta *is repeated for* sāmanero upaṭṭhā° *and so on.*
[13] *omitted by* T.
[14] T. M_7 *transpose this passage.*

ti dīpenti, vinayaṃ[1] avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena paññattaṃ Tathāgatenā ti dīpenti, paññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi avakassanti[2], vavakassanti[3], āvenikammāni[4] karonti, āvenipātimokkhaṃ[4] uddisanti[5]. Ettāvatā kho Upāli saṅgho bhinno hotī ti.

XXXVI.

1. 'Saṅghasāmaggī saṅghasāmaggī' ti bhante vuccati. Kittāvatā nu kho bhante saṅgho samaggo hotī ti?

2. Idh' Upāli bhikkhū adhammaṃ adhammo ti dīpenti, dhammaṃ dhammo ti dīpenti, avinayaṃ avinayo ti dīpenti, vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti, paññattaṃ Tathāgatena paññattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakassanti[6], na āvenikammāni[4] karonti, na āvenipātimokkhaṃ[4] uddisanti[7]. Ettāvatā kho Upāli saṅgho samaggo hotī ti.

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[1] T. M_7 *transpose this passage.*
[2] Ph. °kasanti.
[3] M. ava°; S. pava°; Ph. pavakasanti; *omitted by* T. M_6. M_7; *only the Commentary has the right reading.*
[4] S. āvenika°
[5] S. uddissanti; M_7 uddiṭṭhassanti.
[6] Ph. S. pava°; M. apa°; T. M_6. M_7 *omit* na vava°
[7] Ph. T. M_6. M_7. S. uddissanti.

XXXVII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca: —

2. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati[1]. Kittāvatā nu kho bhante saṅgho bhinno hotī ti?

3. Idh' Ānanda bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ[2] adhammo[2] ti[2] dīpenti[2], avinayaṃ vinayo ti dīpenti[3], vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ[4] lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ[4] Tathāgatena āciṇṇaṃ[5] Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena paññattaṃ Tathāgatenā ti dīpenti, paññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi avakassanti, vavakassanti[6], āvenikammāni[7] karonti, āvenipātimokkhaṃ[7] uddisanti[8]. Ettāvatā kho Ānanda saṅgho bhinno hotī ti.

XXXVIII.

1. Samaggaṃ pana bhante saṅghaṃ bhetvā[9] kiṃ so pasavatī ti?

2. Kappaṭṭhiyaṃ[10] Ānanda kibbisaṃ[11] pasavatī ti.

3. Kiṃ pana bhante kappaṭṭhiyaṃ[10] kibbisan[11] ti?

4. Kappaṃ Ānanda nirayamhi paccatī ti.

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[1] T. uccati. [2] *omitted by* T. M_7.

[3] M. *continues:* pa | paññattaṃ *and so on.*

[4] T. *omits this passage;* M_7 *only has* abh° al° T° abh° al° T° dī°

[5] M_7 anā°

[6] Ph. S. pava°; M. apa°; T. M_6. M_7 *omit* na vava°

[7] S. āvenika° [8] Ph. T. M_6. M_7. S. uddissanti.

[9] T. M_7 chetvā; M. Ph. bhinditvā. [10] M. Ph. °kaṃ.

[11] Ph. kipp°

Āpāyiko nerayiko kappaṭṭho saṅghabhedako
vaggarato adhammaṭṭho yogakkhemato[1] dhaṃsati[2]
saṅghaṃ[3] samaggaṃ bhetvāna[4] kappaṃ nirayamhi paccatī ti.

XXXIX.

1. 'Saṅghasāmaggī saṅghasāmaggī' ti bhante vuccati[5]. Kittāvatā nu kho bhante saṅgho samaggo hotī ti[6]?

2. Idh' Ānanda bhikkhū adhammaṃ adhammo ti dīpenti, dhammaṃ dhammo ti dīpenti, avinayaṃ avinayo ti dīpenti, vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti, paññattaṃ Tathāgatena paññattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakassanti[7], na āvenikammāni[8] karonti, na āvenipātimokkhaṃ[8] uddisanti[9]. Ettāvatā kho Ānanda saṅgho samaggo hotī ti.

XL.

1. Bhinnaṃ pana bhante saṅghaṃ samaggaṃ katvā kiṃ so pasavatī ti?

2. Brahmaṃ Ānanda puññaṃ pasavatī ti[10].

3. Kiṃ pana bhante brahmaṃ puññan ti?

4. Kappaṃ Ānanda saggamhi modatī ti.

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[1] M. Ph. °mā. [2] M. Ph. padh°

[3] M. saṃgha°; T. samaggaṃ; M_7 saṃghamaggaṃ *for* s° samaggaṃ.

[4] M. bhi°; T. M_7 che° [5] M. °tī ti.

[6] *omitted by* Ph.

[7] Ph. S. pava°; M. ava°; M_7 vakassanti; *omitted by* T. M_6.

[8] S. āvenika° [9] T. M_6. M_7. S. uddissanti.

[10] *omitted by* S.

Sukhā saṅghassa sāmaggī samaggānañ ca[1] anuggaho
samaggarato dhammaṭṭho yogakkhemā na dhaṃsati
saṅghaṃ[2] samaggaṃ katvāna kappaṃ saggamhi modatī ti.

Upālivaggo[3] catuttho.

Tatr'[4] uddānaṃ[5]:

Upāli[6] ṭṭhapana[6] ubbāho upasampadanissayena[7] ca[8]
Sāmaṇero[9] ca dve bhedā Ānandehi apare[10] dve[11] ti[12].

XLI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantaṃ etad avoca: —

2. Ko nu kho bhante hetu ko paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca[13] na phāsu viharantī ti?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ adhammo ti dīpenti, avinayaṃ vinayo ti dīpenti, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena paññattaṃ Tathāgatenā

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[1] M_6. S. c.'
[2] T. saṃgha°; M_7 saṃghamaggaṃ *for* s° samaggaṃ.
[3] T. M_7 Vaggo. [4] S. tass'. [5] Ph. *adds* bhavati.
[6] T. M_6 Upāli vana; M_7 Upāli na; S. Upālī pana.
[7] M. °yo; T. M_6. M_7 upavadantassa yena.
[8] *omitted by* M. T. M_6. M_7. [9] T. M_6. M_7 saṃgho.
[10] T. M_6. M_7 aparena; M. Ph. pare. [11] M. Ph. duve.
[12] *omitted by* Ph. S.; M_7 pi. [13] *omitted by* S.

ti dīpenti, paññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti.

Ayaṃ kho Upāli hetu ayaṃ paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca[1] na phāsu viharantī ti[2].

XLII.

1. Kati nu kho bhante vivādamūlānī ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ adhammo ti dīpenti, avinayaṃ vinayo ti dīpenti, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatena paññattaṃ Tathāgatenā ti dīpenti, paññattaṃ Tathāgatena appaññattaṃ Tathāgatenā ti dīpenti.

Imāni kho Upāli dasa vivādamūlānī ti.

XLIII.

1. Kati nu kho bhante vivādamūlānī ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū anāpattiṃ[3] āpattī ti dīpenti, āpattiṃ[3] anāpattī ti dīpenti, lahukaṃ āpattiṃ garukāpattī[4] ti dīpenti, garukaṃ āpattiṃ lahukāpattī ti dīpenti, duṭṭhullaṃ āpattiṃ aduṭṭhullāpattī ti dīpenti, aduṭṭhullaṃ āpattiṃ duṭṭhullāpattī ti dīpenti, sāvasesaṃ āpattiṃ anavasesāpattī ti dīpenti, anavasesaṃ āpattiṃ sāvasesāpattī ti

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[1] *omitted by* S.

[2] *omitted by* M. Ph.

[3] T. M_7 *transpose these two passages.*

[4] T. M_6. M_7 *separate the two words, but the first one always terminates in* °aṃ.

dīpenti, sappaṭikammaṃ āpattiṃ appaṭikammāpattī ti dīpenti, appaṭikammaṃ āpattiṃ sappaṭikammāpattī ti dīpenti. Imāni kho Upāli dasa vivādamūlānī ti.

XLIV.

1. Ekaṃ samayaṃ Bhagavā Kusinārāyaṃ viharati baliharaṇe[1] vanasaṇḍe[1]. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante[2] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Codakena bhikkhave bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā pañca dhamme ajjhattaṃ upaṭṭhapetvā[3] paro codetabbo. Katame pañca dhammā ajjhattaṃ paccavekkhitabbā?

3. Codakena bhikkhave bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhakāyasamācāro nu kho 'mhi, parisuddhen' amhi kāyasamācārena samannāgato acchiddena appaṭimaṃsena, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu parisuddhakāyasamācāro hoti[4] parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅgha tāva āyasmā kāyikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

4. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhavacīsamācāro nu kho 'mhi, parisuddhen' amhi vacīsamācārena samannāgato acchiddena appaṭimaṃsena, saṃvijjati nu kho me[5] eso[5] dhammo, udāhu no ti? No ce[6] bhikkhave bhikkhu parisuddhavacīsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅgha tāva āyasmā vācasikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

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[1] Ph. °ṇa° [2] M. Ph. bhaddante.
[3] M. S. upaṭṭhā°
[4] S. *omits* hoti . . . acchiddena.
[5] Ph. m'eso. [6] Ph. ca.

5. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: mettaṃ nu kho me[1] cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ[2], saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno mettaṃ[3] cittaṃ[3] paccupaṭṭhitaṃ hoti[4] sabrahmacārīsu anāghātaṃ[2], tassa bhavanti vattāro: iṅgha tāva āyasmā sabrahmacārīsu mettaṃ[3] cittaṃ[3] upaṭṭhapehī[5] ti. Iti 'ssa bhavanti vattāro.

6. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: bahussuto nu kho 'mhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā[6] me dhammā bahussutā honti[7] dhatā[8] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[9] dhammā bahussutā honti dhatā[10] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā[11], tassa bhavanti vattāro: iṅgha tāva āyasmā āgamaṃ pariyāpuṇassū ti. Iti 'ssa bhavanti vattāro.

7. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: ubhayāni nu[12] kho[13] me[14] pātimokkhāni vitthārena svāgatāni[15] honti[4] suvibhattāni suppavattīni[16] suvinicchitāni suttaso anuvyañjanaso, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno ubhayāni pātimokkhāni

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[1] *omitted by* S. [2] T. M_6. M_7 °ti.
[3] M. Ph. S. mettacittaṃ. [4] *omitted by* T.
[5] M. upaṭṭhā°; T. M_6. M_7 paccupaṭṭhapehī.
[6] S. °pāssa. [7] *omitted by* T. M_6. M_7.
[8] Ph. dhātā; M. tathā. [9] M_6 °rūpassa.
[10] M. Ph. dhātā. [11] T. M_6. M_7 appa°
[12] *omitted by* M. Ph. M_6. S. [13] M. *adds* pana.
[14] T. M_7 te. [15] M_6. M_7 sāgatāni; T. sahagatāni.
[16] S. °ttāni.

vitthārena svāgatāni[1] honti suvibhattāni suppavattīni[2] suvinicchitāni suttaso anuvyañjanaso, 'idam panāyasmā kattha vuttaṃ Bhagavatā' ti iti puṭṭho na sampāyati[3], tassa bhavanti vattāro: iṅgha tāva āyasmā vinayaṃ sikkhassū ti[4]. Iti 'ssa bhavanti vattāro.

Ime pañca dhammā ajjhattaṃ paccavekkhitabbā.

8. Katame pañca dhammā ajjhattaṃ upaṭṭhāpetabbā?

9. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṇhena vakkhāmi no pharusena, atthasaṃhitena vakkhāmi no anatthasaṃhitena, mettacitto[5] vakkhāmi no dosantaro[6] ti[7].

Ime pañca dhammā ajjhattaṃ upaṭṭhāpetabbā[8].

Codakena bhikkhave bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ paccavekkhitvā ime pañca dhamme ajjhattaṃ upaṭṭhapetvā[9] paro codetabbo ti.

XLV.

1. Dasa yime[10] bhikkhave ādīnavā rājantepurappavesane. Katame dasa?

2. Idha bhikkhave rājā mahesiyā saddhiṃ nisinno hoti, tatra bhikkhu pavisati, mahesī vā[11] bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti. Tattha rañño evaṃ hoti: addhā imesaṃ kataṃ vā karissanti vā ti. Ayaṃ bhikkhave paṭhamo ādīnavo rājantepurappavesane.

3. Puna ca paraṃ bhikkhave rājā bahukicco bahukaraṇīyo aññataraṃ itthiṃ gantvā na[12] sarati[13]. Sā tena gabbhaṃ gaṇhāti. Tattha rañño evaṃ hoti: na kho idha

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[1] T. M_6. M_7 sāgatāni. [2] S. °ttāni.
[3] T. °yāti; M. Ph. °yissati.
[4] M_6 *has after* °ssu: paṃca dhammā ajjhattaṃ paccavekkhitabbā ti, *then* iti 'ssa bh° vattāro, *then* Katame.
[5] Ph. °cittena. [6] Ph. °tarena. [7] *omitted by* M. Ph.
[8] T. M_7 upaṭṭhāpekkhitabbā. [9] M. T. M_7. S. upatthā°
[10] T. ime.
[11] T. M_7 ca; *omitted by* Ph. S.; M. Ph. S. *add* taṃ.
[12] *omitted by* T. [13] T. M_6. M_7 ssarati.

añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave dutiyo ādīnavo rājantepurappavesane.

4. Puna ca paraṃ bhikkhave rañño antepure aññataraṃ ratanaṃ nassati. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave tatiyo ādīnavo rājantepurappavesane.

5. Puna ca paraṃ bhikkhave rañño antepure abbhantarā guyhamantā[1] bahiddhā sambhedaṃ[2] gacchanti. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave catuttho ādīnavo rājantepurappavesane.

6. Puna ca paraṃ bhikkhave rañño antepure pitā vā puttaṃ pattheti putto vā pitaraṃ pattheti. Tesaṃ evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave pañcamo ādīnavo rājantepurappavesane.

7. Puna ca paraṃ bhikkhave rājā nīcaṭhāniyaṃ[3] ucce ṭhāne ṭhapeti[4]. Yesan taṃ amanāpaṃ, tesaṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave chaṭṭho ādīnavo rājantepurappavesane.

8. Puna ca paraṃ bhikkhave rājā uccaṭhāniyaṃ[5] nīce[6] ṭhāne ṭhapeti[4]. Yesan taṃ amanāpaṃ, tesaṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave sattamo ādīnavo rājantepurappavesane.

9. Puna ca paraṃ bhikkhave rājā akāle senaṃ uyyojeti. Yesan taṃ amanāpaṃ, tesaṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave aṭṭhamo ādīnavo rājantepurappavesane.

10. Puna ca paraṃ bhikkhave rājā kāle senaṃ uyyojetvā antarāmaggato nivattāpeti[7]. Yesan taṃ amanāpaṃ, tesaṃ

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[1] T. gayhamantā. [2] T. M_7 sammodaṃ.
[3] T. M_6. M_7 °kaṃ. [4] M. Ph. °si. [5] T. M_7 uccaṭṭho.
[6] M_7 nisattive *or* nisantive. [7] M. Ph. S. °si.

evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave navamo ādīnavo rājantepurappavesane.

11. Puna ca paraṃ bhikkhave rañño antepuraṃ[1] hatthisammadaṃ[2] assasammadaṃ rathasammadaṃ, rajanīyāni[3] rūpasaddagandharasaphoṭṭhabbāni, yāni na[4] pabbajitasāruppāni[5]. Ayaṃ bhikkhave dasamo ādīnavo rājantepurappavesane.

Ime kho bhikkhave dasa ādīnavā rājantepurappavesane ti.

XLVI.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ[6] Nigrodhārāme. Atha kho sambahulā Sakkā[7] upāsakā tadah' uposathe yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho Sakke upāsake Bhagavā etad avoca: —

2. Api nu kho[8] tumhe Sakkā[9] aṭṭhaṅgasamannāgataṃ uposathaṃ upavasathā ti? App ekadā mayaṃ[4] bhante aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāma[10], app ekadā na upavasāmā ti[11]. Tesaṃ vo[12] Sakkā alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye[13] jīvite maraṇasabhaye[14] jīvite app ekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, app ekadā na upavasatha. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci[15] kammaṭṭhānena anāpajja[16] akusalaṃ divasaṃ aḍḍhakahāpaṇaṃ nibbiseyya,

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[1] Ph. °re.
[2] Ph. °sammaddaṃ; S. °sambādhaṃ *throughout;* M. °sampaddaṃ, *but* rathasammaddaṃ; M_6 *only* hatthisammaddaṃ, *else* °sammadaṃ.
[3] Ph. T. M_6 rā° [4] *omitted by* Ph.
[5] T. °tāsā°; Ph. °tassa sā°; M_6 °tāni sā°
[6] M. Ph. Kappi° [7] T. M_6. M_7 Sakya.
[8] *omitted by* M. Ph. S. [9] *omitted by* T. M_6. M_7.
[10] T. M_7 °sitvā. [11] T. *adds* me sāmā.
[12] Ph. kho; *omitted by* T.
[13] T. sokabhaye; Ph. °sarāye; M_6 sokassayo.
[14] T. M_6. M_7 maraṇabhaye; Ph. °sarāye.
[15] *only in* M. M_9 (Com.): [16] T. M_6. M_7 °jjaṃ.

'dakkho puriso uṭṭhānasampanno' ti alaṃ vacanāyā[1] ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci[2] kammaṭṭhānena anāpajja akusalaṃ divasaṃ[3] kahāpaṇaṃ nibbiseyya, 'dakkho puriso uṭṭhānasampanno' ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci[2] kammaṭṭhānena anāpajja[4] akusalaṃ divasaṃ dve kahāpaṇe nibbiseyya . . . pe[5] . . . tayo kahāpaṇe nibbiseyya . . . cattāro kahāpaṇe nibbiseyya . . . pañca kahāpaṇe nibbiseyya . . . cha kahāpaṇe nibbiseyya . . . satta kahāpaṇe nibbiseyya . . . aṭṭha kahāpaṇe nibbiseyya . . . nava kahāpaṇe nibbiseyya . . . dasa kahāpaṇe nibbiseyya . . . vīsa[6] kahāpaṇe nibbiseyya . . . tiṃsa[7] kahāpaṇe nibbiseyya . . . cattārisaṃ[8] kahāpaṇe nibbiseyya . . . paññāsaṃ kahāpaṇe nibbiseyya[9], 'dakkho puriso uṭṭhānasampanno' ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu[10] so puriso divase[11] divase[11] kahāpaṇasataṃ kahāpaṇasahassaṃ nibbisamāno laddhaṃ laddhaṃ nikkhipanto vassatāyuko[12] vassasatajīvī mahantaṃ bhogakkhandhaṃ adhigaccheyyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu[10] so puriso bhogahetu[13] bhoganidānaṃ[14] bhogādhikaraṇaṃ ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ[12] upaḍḍhaṃ[12] vā[12] divasaṃ ekantasukhapaṭisaṃvedī vihareyyā ti? No h' etaṃ bhante. Taṃ kissa hetu? Kāmā hi bhante aniccā[15] tucchā musā mosadhammā ti.

3. Idha kho[5] pana vo Sakkā mama sāvako dasa vassāni appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni

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[1] T. M_7 vacanā. [2] *omitted by all MSS. exc.* M.
[3] Ph. *continues:* dve kahāpaṇe *as below.*
[4] T. M_6. M_7 °jjaṃ. [5] *omitted by* M. Ph. S.
[6] S. vīsaṃ; T. M_6. M_7 vīsati. [7] S. tiṃsaṃ; M_6 tiṃsati.
[8] S. cattāḷīsaṃ; T. M_6. M_7 *add* pi.
[9] M. Ph. S. *insert* kahāpaṇasataṃ nibbiseyya.
[10] S. *adds* kho.
[11] M. divasadivase; T. M_7. S. divase; *omitted by* M_6.
[12] *omitted by* S. [13] S. °hetukaṃ; *omitted by* M_6.
[14] T. M_7 °nidhānaṃ. [15] T. acchā; M_7 accā.

satam pi vassasahassāni satam[1] pi[1] vassasatasahassāni[1] ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa[2] sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa vassāni. Idha mama sāvako nava vassāni aṭṭha vassāni satta vassāni cha vassāni pañca vassāni cattāri vassāni tīṇi vassāni dve vassāni ekaṃ vassaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam[1] pi[1] vassasatasahassāni[1] ekantasukhapaṭisaṃvedī[3] vihareyya. So ca khvassa[4] sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhatu Sakkā ekaṃ vassaṃ. Idha mama sāvako dasa māse appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam[5] pi[5] vassasatāni[5] satam pi vassasahassāni satam[6] pi[6] vassasatasahassāni[6] ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa[7] sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa māsā. Idha mama sāvako nava māse aṭṭha māse satta māse cha māse pañca māse cattāro māse tayo māse dve māse ekaṃ[8] māsaṃ aḍḍhamāsaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam[1] pi[1] vassasatasahassāni[1] ekantasukhapaṭisaṃvedī[3] vihareyya. So ca khvassa[7] sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhatu Sakkā aḍḍhamāso. Idha mama sāvako dasa rattindive appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satam pi vassāni satam pi vassasatāni satam pi vassasahassānī satam[9] pi[9] vassasatasahassāni[9] ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa[7] sakadāgāmī vā anāgāmī[5] vā[5] apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa rattindivā. Idha mama sāvako nava rattindive aṭṭha rattindive satta rattindive

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[1] *omitted by* M. Ph. S. [2] T. M_6 kho 'sa; M_7 kho 'ssa.
[3] T. ekantaṃ sukha° [4] T. M_7 kho 'ssa; M_6 kho.
[5] *omitted by* T. M_7. [6] *omitted by* M. Ph. T. M_7. S.
[7] T. M_7 kho 'ssa; M_6 c'assa. [8] *omitted by* T. M_6. M_7.
[9] *omitted by* M. Ph. M_7. S.

cha rattindive pañca rattindive cattāro rattindive tayo rattindive dve rattindive ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam[1] pi[1] vassasatasahassāni[1] ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa[2] sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno[3].

Tesaṃ vo Sakkā alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye[4] jīvite maraṇasabhaye[4] jīvite app ekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, app ekadā na upavasathā ti

Ete mayaṃ bhante ajja-t-agge aṭṭhaṅgasamannāgataṃ uposathaṃ upavasissāmā ti.

XLVII.

1. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāli[5] Licchavi[6] yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli[5] Licchavi[6] Bhagavantaṃ etad avoca: —

2. Ko nu kho bhante hetu ko paccayo pāpassa kammassa kiriyāya[7] pāpassa kammassa pavattiyā ti?

Lobho[8] kho Mahāli hetu lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, doso kho Mahāli hetu doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, moho kho Mahāli hetu moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, ayonisomanasikāro kho Mahāli hetu ayonisomanasikāro

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[1] *omitted by* M. Ph. S. [2] T. M_7 kho 'ssa; M_6 c'assa.
[3] T. *adds* vā.
[4] Ph. °sarāye; T. M_6 °bhaye; M_7 sokaṃ abhaye, *but* maraṇasabhaye. [5] M. M_7 °lī.
[6] M. Ph. S. °vī; T. M_6 *unites* Ma° *and* Li° *to* Mahālicchavi, *and so everywhere where this word recurs,* T. (M_7 *sometimes*) *also, where* Ma° *stands alone.*
[7] M. kriyāya *throughout.*
[8] T. *omits all from* lobho *down to* ayonisomanasikāro.

paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, micchāpaṇihitaṃ kho Mahāli cittaṃ hetu micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayaṃ kho Mahāli hetu ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti[1].

3. Ko pana bhante hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā ti?

Alobho kho Mahāli hetu alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, adoso kho Mahāli hetu[2] adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, amoho kho Mahāli hetu amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, yonisomanasikāro kho Mahāli hetu yonisomanasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, sammāpaṇihitaṃ kho Mahāli cittaṃ hetu sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā[3]. Ayaṃ kho Mahāli hetu ayaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

Ime ca[4] Mahāli dasa dhammā loke na saṃvijjeyyuṃ, na yidha[5] paññāyetha: adhammacariyā visamacariyā ti vā dhammacariyā samacariyā ti vā. Yasmā ca kho Mahāli ime dasa dhammā loke saṃvijjanti, tasmā paññāyati[6] adhammacariyā visamacariyā ti[7] vā dhammacariyā samacariyā ti[7] vā[7] ti[8].

XLVIII.

1. Dasa yime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa?

2. Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Parapaṭibaddhā me jīvikā ti pabba-

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[1] *omitted by* S. [2] T. M_6. M_7 *continue:* pe || amoho.
[3] Ph. *adds* ti. [4] T. M_6. M_7. S. kho.
[5] T. M_6. M_7 idha. [6] M. °yanti.
[7] *omitted by* T. [8] *omitted by* Ph.

jitena abhiṇhaṃ paccavekkhitabbaṃ. Añño me ākappo karaṇīyo ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Kacci nu kho[1] me attā[2] sīlato na upavadatī[3] ti pabbajitena abhiṇhaṃ[4] paccavekkhitabbaṃ[4]. Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī[5] ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Kammassako 'mhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmī ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Kathambhūtassa me rattindivā vītipatantī[6] ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Kacci no kho 'haṃ[7] suññāgāre abhiramāmī ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. Atthi nu kho me uttarimanussadhammā[8] alamariyañāṇadassanaviseso adhigato, so[9] 'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti.

XLIX.

1. Dasa yime[10] bhikkhave dhammā sarīraṭṭhā. Katame dasa?

2. Sītaṃ uṇhaṃ jighacchā[11] pipāsā uccāro passāvo kāyasaṃvaro vacīsaṃvaro ājīvasaṃvaro ponobhaviko bhavasaṅkhāro.

Ime kho bhikkhave dasa dhammā sarīraṭṭhā ti.

L.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena

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[1] *omitted by* M. Ph. [2] Ph. *adds* ca.
[3] T. M_6. M_7 vupa° [4] T. M_6. M_7 pe. [5] T. M_7 vupa°
[6] M. Ph. vitivattantī. [7] M. Ph. ahaṃ.
[8] M. Ph. °dhammo. [9] M. Ph. yo.
[10] T. ime. [11] M_7 di°

sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā[1] vivādāpannā aññamaññaṃ mukhasattīhi vitudantā[2] viharanti[3]. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yen'[4] upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: —

2. Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā[5], kā ca pana vo antarākathā vippakatā[6] ti? Idha mayaṃ bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharāmā ti. Na kho pan' etaṃ[7] bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā[8] agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā vihareyyātha[9]. Dasa yime[10] bhikkhave dhammā sārāṇīyā[11] piyakaraṇā garukaraṇā saṅgahāya[12] avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame dasa?

3. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[13] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe[14] . . . samādāya sikkhati sikkhāpadesu: ayaṃ pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya[15] avivādāya sāmaggiyā ekībhāvāya saṃvattati.

4. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[16] dhammā bahussutā honti dhatā[17] vacasā

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[1] *omitted by* T. S. [2] S. °ti. [3] *omitted by* S.
[4] M. Ph. S. yena. [5] M. Ph. *add* sannipatitā.
[6] *omitted by* M_6. [7] T. M_6. M_7 taṃ *instead of* pan' etaṃ.
[8] M. Ph. saddhāya. [9] T. °yyatha. [10] T. ime.
[11] M. Ph. sāra° *throughout*. [12] T. M_6 saṅgāya.
[13] S. aṇu° [14] M. la; Ph. pa. [15] M_6 saṅgāya.
[16] Ph. M_6. M_7. S. °passa. [17] M. Ph. dhātā.

paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . .[1] diṭṭhiyā suppaṭividdhā: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

5. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo[2] saṅgahāya[2] avivādāya[2] sāmaggiyā[2] ekībhāvāya saṃvattati.

6. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yam pi bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo[2] saṅgahāya[2] avivādāya[2] sāmaggiyā[2] ekībhāvāya saṃvattati.

7. Puna ca paraṃ bhikkhave bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yam pi bhikkhave bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo[2] saṅgahāya[2] avivādāya[2] sāmaggiyā[2] ekībhāvāya saṃvattati.

8. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo[2] saṅgahāya[2] avivādāya[2] sāmaggiyā[2] ekībhāvāya saṃvattati.

9. Puna ca paraṃ bhikkhave bhikkhu āraddhaviriyo viharati akusalānāṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampādāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ

[1] M. la; Ph. pa; S. pe. [2] T. M_6. M_7 pe.

pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu: ayam pi dhammo sārāṇīyo piyakaraṇo garukaraṇo[1] saṅgahāya[1] avivādāya[1] sāmaggiyā[1] ekībhāvāya saṃvattati.

10. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena: ayam pi dhammo sārāṇīyo[2] piyakaraṇo garukaraṇo[1] saṅgahāya[1] avivādāya[1] sāmaggiyā[1] ekībhāvāya saṃvattati.

11. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā[3] anusaritā[3]. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā[3] anussaritā[3]: ayam pi dhammo sārāṇīyo[2] piyakaraṇo garukaraṇo[1] saṅgahāya[1] avivādāya[1] sāmaggiyā[1] ekībhāvāya saṃvattati.

12. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo sārāṇīyo[2] piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

Ime kho bhikkhave dasa dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattantī ti.

Akkosavaggo[4] pañcamo[5].

Tatr'[6] uddānaṃ:

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[1] T. M_6. M_7 pe.
[2] M. *has then* pa | saṃvattati.
[3] T. saritānu°; M_7 saritānu° *and* saritā anu°
[4] T. M_6. M_7 Vaggo.
[5] Ph. T. M_6. M_7 *put here* Anisaṃsapaṇṇāsako paṭhamo.
[6] S. tass'; *in* T. M_6. M_7 *the* udd° *is missing.*

Vivādā dve ca[1] mūlāni Kusinārā pavesane
Sakkā[2] Mahāli dhammā[3] ca sarīraṭṭhā ca[4] bhaṇḍanā ti.

Ānisaṃsapaṇṇāsako paṭhamo.

LI.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante[5] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. No ce[6] bhikkhave bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo[7] bhavissāmī'[8] ti. Evaṃ hi vo bhikkhave sikkhitabbaṃ. Kathañ ca bhikkhave bhikkhu sacittapariyāyakusalo[9] hoti?

3. Seyyathā pi bhikkhave itthi vā puriso vā daharo[10] yuvā[11] maṇḍanakajātiyo[12] ādāse vā parisuddhe pariyodāte acche vā udapatte[13] sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha[14] passati rajaṃ vā aṅgaṇaṃ[15] vā, tass' eva rajjassa[14] vā[14] aṅgaṇassa[16] vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ[17] vā, ten' ev' attamano hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddhaṃ[18] vata me' ti: evam eva kho bhikkhave bhikkhuno[19] paccavekkhanā[20] bahukārā[21] hoti[22] kusalesu dhammesu: abhijjhālu

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[1] *omitted by* Ph. S. [2] M. Sakko.
[3] M. dhammo; Ph. dhamme. [4] Ph. 'va.
[5] M. Ph. bhaddante. [6] Ph. T. ca.
[7] M_7. S. °lā; T. sacittaṃ pariyāyakusalāya; M_6 pariyāyakusalā. [8] M_6. M_7. S. °mā; Ph. *omits* bhavissāmī ti.
[9] T. sacittaṃ pa° [10] T. M_6. M_7 *insert* vā.
[11] T. yuvā thā (*sic*). [12] M. S. °ko; Ph. °najātiko; M_6 °jāte.
[13] *all MSS. have here* udakapatte. [14] *omitted by* M_6.
[15] M_6 aṅganaṃ. [16] T. M_6 aṅganassa. [17] T. M_6 aṅganaṃ.
[18] M_6 *omits* pari° *till* [e]va. [19] M. Ph. bhikkhu.
[20] M_7. S. °ṇā; M. Ph. °māno.
[21] M. Ph. °ro; M_6 °kāranā. [22] T. honti.

nu[1] kho bahulaṃ[2] viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto[3] nu kho bahulaṃ viharāmi[4], avyāpannacitto[5] nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato[2] nu[2] kho[2] bahulaṃ[2] viharāmi[2]; vicikiccho[6] nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano[7] nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusīto nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmī ti.

4. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto[3] bahulaṃ viharāmi, thīnamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho[6] bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusīto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmī ti, tena bhikkhave bhikkhunā tesaṃ[8] yeva[8] pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho bhikkhave tena[9] bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ.

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[1] *omitted by* M_6. [2] *omitted by* T.
[3] T. vyā° [4] M_6 *adds* saṃkiliṭṭha.
[5] T. avyā° [6] S. ve°
[7] M. Ph. ako° [8] *omitted by* T. M_7.
[9] M. Ph. *put* tena *before* bhikkhave.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi, avyāpannacitto[1] bahulaṃ viharāmi, vigatathīnamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano[2] bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhaviriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmī ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patiṭṭhāya uttariṃ[3] āsavānaṃ khayāya yogo karaṇīyo ti.

LII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

2. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha[4] 'sacittapariyāyakusalo[5] bhavissāmī'[6] ti. Evaṃ hi vo āvuso sikkhitabbaṃ. Kathañ cāvuso bhikkhu sacittapariyāyakusalo hoti?

3. Seyyathā pi āvuso itthi vā puriso vā daharo[7] yuvā maṇḍanakajātiyo[8] ādāse vā parisuddhe pariyodāte acche vā udapatte[9] sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ[10] vā, tass' eva rajassa vā aṅgaṇassa[11] vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ[12] vā, ten' ev' attamano hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddhaṃ vata me' ti: evam eva kho āvuso bhikkhuno[13] paccavekkhanā[14] bahukārā[15] hoti kusalesu dhammesu: abhijjhālu nu kho

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[1] T. avyā° [2] M. Ph. ako°
[3] M. Ph. °ri. [4] T. *only* a; *omitted by* M_6. M_7.
[5] S. °lā. [6] S. °mā.
[7] M_7 *adds* vā. [8] M. S. °ko; Ph. °najātiko.
[9] Ph. S. udakapatte. [10] T. M_6. M_7 aṅganaṃ.
[11] T. M_6. M_7 aṅganassa. [12] M_6 aṅganaṃ.
[13] M_6 °nā; M. Ph. bhikkhu.
[14] M_7. S. °ṇā; M. Ph. °māno.
[15] T. °karā; M. Ph. °kāro.

bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto[1] nu kho bahulaṃ viharāmi, avyāpannacitto[1] nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi; vicikiccho[2] nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano[3] nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi; asāraddhakāyo nu kho bahulaṃ viharāmi; kusīto nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmī ti.

4. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulam viharāmi . . . pe[4] . . . asamāhito bahulaṃ viharāmī ti, tenāvuso bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho āvuso tena bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ.

5. Sace panāvuso bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi . . . pe[4] . . . samāhito bahulaṃ viharāmī ti, tenāvuso bhikkhunā tesu yeva kusalesu dhammesu patiṭṭhāya uttariṃ[5] āsavānaṃ khayāya yogo karaṇīyo ti.

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[1] T. vyā°
[2] S. ve°
[3] M. Ph. ako°
[4] M. la; Ph. pa.
[5] M. Ph. °ri.

LIII.

1. Ṭhitim p'ahaṃ[1] bhikkhave na vaṇṇayāmi[2] kusalesu dhammesu pageva pārihāniṃ. Vuddhiñ[3] ca kho 'haṃ[4] bhikkhave vaṇṇayāmi[2] kusalesu dhammesu, no ṭhitiṃ no hāniṃ[5]. Kathañ ca bhikkhave hāni hoti kusalesu dhammesu, no ṭhiti no vuddhi?

2. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena[6]. Tassa te dhammā neva tiṭṭhanti no vaḍḍhanti. Hānim etaṃ bhikkhave vadāmi kusalesu dhammesu, no ṭhitiṃ no vuddhiṃ. Evaṃ kho bhikkhave hāni hoti kusalesu dhammesu, no ṭhiti no vuddhi. Kathañ ca bhikkhave ṭhiti hoti kusalesu dhammesu, no hāni no vuddhi?

3. Idha bhikkhave bhikkhu[7] yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena[6]. Tassa te dhammā neva[8] hāyanti no vaḍḍhanti. Thitim etaṃ bhikkhave vadāmi kusalesu dhammesu, no hāniṃ no vuddhiṃ. Evaṃ kho bhikkhave ṭhiti hoti kusalesu dhammesu, no hāni no vuddhi. Kathañ ca bhikkhave vuddhi hoti kusalesu dhammesu, no ṭhiti no hāni?

4. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena[6]. Tassa te dhammā neva tiṭṭhanti no hāyanti. Vuddhim etaṃ bhikkhave vadāmi kusalesu dhammesu, no ṭhitiṃ no hāniṃ. Evaṃ kho bhikkhave vuddhi hoti kusalesu dhammesu, no ṭhiti no hāni.

5. No ce bhikkhave bhikkhu paricittapariyāyakusalo hoti, atha[9] 'sacittapariyāyakusalo[10] bhavissāmī'[11] ti. Evaṃ hi vo bhikkhave sikkhitabbaṃ. Kathañ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

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[1] M. Ph. pāhaṃ. [2] S. vaṇṇemi.
[3] *in* M. S. *always written with* ḍḍh, *in* Ph. *mostly.*
[4] M. Ph. S. ahaṃ.
[5] T. M_6. M_7 parihāniṃ. [6] Ph. S. °bhāṇena.
[7] M_6 *continues:* na ṭhiti no hāni. Idha *and so on, as in* § 4. [8] T. no. [9] T. *adds* sa bhikkhu.
[10] M_6. M_7. S. °lā.
[11] Ph. M_6. M_7. S. °mā; T. *shows here some disorder.*

6. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇḍanakajātiyo[1] ādāse vā parisuddhe pariyodāte acche vā udapatte[2] sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ[3] vā, tass' eva rajassa vā aṅgaṇassa[4] vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ[3] vā, ten' ev' attamano hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddhaṃ vata me' ti: evam eva kho bhikkhave bhikkhuno[5] paccavekkhanā[6] bahukārā[7] hoti kusalesu dhammesu: abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto[8] nu kho bahulaṃ viharāmi, avyāpannacitto[9] nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi; vicikiccho[10] nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano[11] nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusīto nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmī ti.

7. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto[9] bahulaṃ viharāmi, thīnamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho[10] bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusīto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmī ti, tena bhikkhave bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ

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[1] M. Ph. S. °ko. [2] Ph. S. udakapatte; T. upadatte.
[3] T. M_6. M_7 aṅganaṃ. [4] T. M_6. M_7 aṅganassa.
[5] M. bhikkhu. [6] S. °ṇā; M. Ph. T. °māno.
[7] M. Ph. T. °ro. [8] M_7 vyāpanno; T. vyapanno.
[9] M_7 vyā°; T. vyapannacitto. [10] S. ve°
[11] M. Ph. ako°

pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ.

8. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi, avyāpannacitto[1] bahulaṃ viharāmi, vigatathīnamiddho bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhaviriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmī ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patiṭṭhāya uttariṃ[2] āsavānaṃ khayāya yogo karaṇīyo ti.

LIV.

1. No ce bhikkhave bhikkhu paricittapariyāyakusalo[3] hoti, atha[4] 'sacittapariyāyakusalo[5] bhavissāmī'[6] ti. Evaṃ hi vo bhikkhave sikkhitabbaṃ. Kathañ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

2. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā[7] maṇḍanakajātiyo[8] ādāse vā parisuddhe pariyodāte acche vā udapatte[9] sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ[10] vā tass' eva rajassa vā aṅgaṇassa[11] vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ[10] vā, ten' ev' attamano

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[1] M_7 vyā°; T. vya° [2] M. Ph. T. °ri.
[3] M_6 °kusalā bhavissāmā ti, *omitting all the rest.*
[4] T. *has only* a. [5] Ph. T. M_7. S. °lā. [6] Ph. T. S. °mā.
[7] M_6 *only* vā. [8] M. S. °ko; Ph. maṇḍanajātiko.
[9] Ph. udakapatte. [10] T. M_6. M_7 aṅganaṃ.
[11] T. M_6. M_7 aṅganassa.

hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddhaṃ vata me' ti: evam eva kho bhikkhave bhikkhuno[1] paccavekkhanā[2] bahukārā[3] hoti kusalesu dhammesu: lābhī nu kho 'mhi ajjhattaṃ cetosamathassa, nanu[4] kho 'mhi lābhī ajjhattaṃ cetosamathassa, lābhī nu kho 'mhi adhipaññādhammavipassanāya, nanu kho 'mhi lābhī adhipaññādhammavipassanāyā ti.

3. Sace[5] bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā ajjhattaṃ cetosamathe patiṭṭhāya adhipaññādhammavipassanāya yogo karaṇīyo. So aparena samayena lābhī c'eva hoti ajjhattaṃ cetosamathassa lābhī[6] ca[7] adhipaññādhammavipassanāya.

4. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi adhipaññādhammavipassanāya, na[8] lābhī ajjhattaṃ cetosamathassā ti, tena bhikkhave bhikkhunā adhipaññādhammavipassanāya patiṭṭhāya ajjhattaṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī c'eva[9] hoti adhipaññādhammavipassanāya lābhī ca[7] ajjhattaṃ cetosamathassa.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: na lābhī[10] ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā tesaṃ yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesaṃ yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca

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[1] M. Ph. bhikkhu. [2] S. °ṇā; M. Ph. °māno.
[3] M. Ph. M_6 °ro.
[4] T. M_6. M_7 nānu; M_6 *so also the next time.*
[5] T. *adds* kho. [6] T. na lābhi.
[7] *omitted by* M. Ph. T. M_6. M_7. [8] *omitted by* T. M_7.
[9] T. M_6. M_7 ca. [10] M_6 alābhi.

vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. So aparena samayena lābhī c'eva hoti ajjhattaṃ cetosamathassa lābhī ca[1] adhipaññā-dhammavipassanāya.

6. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi ajjhattaṃ cetosamathassa, lābhī adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patiṭṭhāya uttariṃ[2] āsavānaṃ khayāya yogo karaṇīyo.

7. Cīvaram p'ahaṃ[3] bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Piṇḍapātam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Puggalam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi.

8. Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī' ti: evarūpaṃ cīvaraṃ na sevitabbaṃ. Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpaṃ cīvaraṃ sevitabbaṃ.

Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

9. Piṇḍapātam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā piṇḍapātaṃ 'imaṃ[4] kho me piṇḍapātaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā

[1] *omitted by* M. Ph. T. M_6. M_7. [2] M. Ph. °ri.
[3] M. Ph. pāhaṃ *throughout.* [4] S. idaṃ.

dhammā parihāyantī' ti: evarūpo piṇḍapāto na sevitabbo. Tattha yaṃ jaññā piṇḍapātaṃ 'imaṃ[1] kho me piṇḍapātaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpo piṇḍapāto sevitabbo.

Piṇḍapātam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

10. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā senāsanaṃ 'idam kho me senāsanaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī' ti: evarūpaṃ senāsanaṃ na sevitabbaṃ. Tattha yaṃ jaññā senāsanaṃ 'idaṃ kho me senāsanaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpaṃ senāsanaṃ sevitabbaṃ.

Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

11. Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā gāmanigamaṃ 'imaṃ[2] kho me gāmanigamaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī' ti: evarūpo gāmanigamo na sevitabbo. Tattha yaṃ jaññā gāmanigamaṃ 'imaṃ[1] kho me gāmanigamaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpo gāmanigamo sevitabbo.

Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

12. Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā janapadapadesaṃ 'imaṃ[1] kho me janapadapadesaṃ sevato akusalā dhammā abhivaḍḍhanti,

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[1] S. idaṃ. [2] M_7. S. idaṃ.

kusalā dhammā parihāyantī' ti: evarūpo janapadapadeso na sevitabbo. Tattha yaṃ jaññā janapadapadesaṃ 'imaṃ[1] kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpo janapadapadeso sevitabbo.

Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

13. Puggalam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti kho pan'etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā puggalaṃ 'imaṃ[1] kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī ti: evarūpo puggalo na sevitabbo. Tattha yaṃ jaññā puggalaṃ 'imaṃ[1] kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī' ti: evarūpo puggalo sevitabbo.

Puggalam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pī ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

LV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo[2] ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

2. 'Parihānadhammo puggalo parihānadhammo puggalo' ti āvuso vuccati[3]. Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā, kittāvatā ca[4] pana aparihānadhammo puggalo vutto Bhagavatā ti? 'Dūrato pi kho mayaṃ āvuso āgaccheyyāma[5] āyasmato Sāriputtassa santikaṃ[6] etassa bhāsitassa attham aññātuṃ, sādhu vatāyasmantaṃ[7] yeva Sāriputtaṃ paṭibhātu etassa bhāsitassa

[1] S. idaṃ. [2] M. °ve.

[3] M. Ph. *add* aparihānadhammo puggalo apari° puggalo ti āvuso vuccati.

[4] *omitted by* T. M_6. M_7. [5] Ph. āgacchāma.

[6] M. Ph. S. °ke. [7] T. M_6. M_7 panāy°

attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressantī' ti. Tena h'āvuso[1] suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evam āvuso' ti kho te hhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā?

3. Idhāvuso bhikkhu assutañ[2] c'eva dhammaṃ na suṇāti, sutā[3] c'assa[3] dhammā sammosaṃ[4] gacchanti, ye c'assa dhammā pubbe[5] cetaso samphuṭṭhapubbā[6], te ca[7] na samudācaranti, aviññātañ ca na vijānāti. Ettāvatā kho āvuso parihānadhammo puggalo vutto Bhagavatā. Kittāvatā ca[8] panāvuso[9] aparihānadhammo puggalo vutto Bhagavatā?

4. Idhāvuso bhikkhu assutañ c'eva dhammaṃ suṇāti, sutā c'assa dhammā na sammosaṃ[10] gacchanti, ye c'assa dhammā pubbe cetaso samphuṭṭhapubbā[6], te ca[11] samudācaranti, aviññātañ ca[12] vijānāti. Ettāvatā kho āvuso[13] aparihānadhammo puggalo vutto Bhagavatā.

5. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo[14] bhavissāmī'[15] ti. Evaṃ hi vo āvuso sikkhitabbaṃ. Kathañ cāvuso bhikkhu sacittapariyāyakusalo hoti?

6. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiyo[16] ādāse vā parisuddhe pariyodāte acche vā udapatte[17] sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ[18] vā, tass' eva rajassa vā aṅgaṇassa[19] vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ[18] vā, ten' ev' attamano[20] hoti

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[1] T. M_7 tenāvuso. [2] M. Ph. asu° *always.*
[3] T. sutāssa. [4] Ph. T. M_6. M_7. S. °haṃ.
[5] M_6 pubb' eva. [6] Ph. asaṃmuṭṭha°
[7] M. S. c'assa. [8] M. nu. [9] M. kho; *omitted by* Ph.
[10] M_7. S. °haṃ. [11] M. Ph. S. c'assa.
[12] M. Ph. c'eva; M_7 ce.
[13] Ph. *continues:* sacittapariyāyakusalo hoti? Seyyathā pi *and so on.*
[14] Ph. S. °lā. [15] Ph. M_6. S. °mā.
[16] M. Ph. S. °ko. [17] S. udaka° [18] T. M_6. M_7 aṅganaṃ.
[19] T. M_6. M_7 aṅganassa. [20] Ph. tena c'att°

paripuṇṇasaṅkappo 'lābhā vata me, parisuddhaṃ vata me' ti: evam eva kho āvuso bhikkhuno[1] paccavekkhanā[2] bahukārā[3] hoti kusalesu dhammesu: anabhijjhālu nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no[4]; avyāpannacitto[5] nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; vigatathīnamiddho nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; anuddhato nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; tiṇṇavicikiccho nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; akkodhano[6] nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi ajjhattaṃ dhammapāmujjassa, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi ajjhattaṃ cetosamathassa, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi adhipaññādhammavipassanāya, saṃvijjati nu kho me eso dhammo, udāhu no ti?

7. Sace āvuso[7] bhikkhu paccavekkhamāno sabbe pi 'me kusale[8] dhamme[9] attani na samanupassati, tenāvuso bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho āvuso tena bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ.

8. Sace panāvuso bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme

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[1] M. Ph. bhikkhu. [2] S. °ṇā; M. Ph. °māno.
[3] M. Ph. °ro. [4] M_6. S. *add* ti, *and so throughout after* no.
[5] T. avya° [6] M. Ph. ako°
[7] M. pana āv°; Ph. S. panāvuso. [8] T. M_7 °lesu.
[9] T. M_7 dhammesu.

attani na samanupassati, tenāvuso bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati, tesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satiñ ca sampajaññañ ca kareyya: evam eva kho āvuso tena bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati, tesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññañ ca karaṇīyaṃ.

9. Sace panāvuso bhikkhu paccavekkhamāno sabbe[1] pi 'me[1] kusale dhamme attani samanupassati, tenāvuso bhikkhunā sabbesu[2] yeva[2] imesu kusalesu dhammesu patiṭṭhāya uttariṃ[3] āsavānaṃ khayāya yogo karaṇīyo ti.

LVI.

1. Dasa yimā[4] bhikkhave saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā[5]. Katamā dasa?

2. Asubhasaññā, maraṇasaññā, āhāre patikkulasaññā[6], sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā ti.

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[1] T. sabbena. [2] M. Ph. S. sabbesveva.
[3] M. Ph. °ri. [4] T. imā.
[5] M_6 *adds* ti, *then it repeats the same phrase, after which immediately follows* No. LVIII.
[6] M. Ph. paṭikula°

LVII.

1. Dasa yimā bhikkhave saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā. Katamā dasa?

2. Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikkulasaññā[1], sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā[2], vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā ti.

LVIII.

1. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ 'kiṃmūlaka āvuso sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃādhipateyyā[3] sabbe dhammā, kiṃ-uttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃ-ogadhā[4] sabbe[4] dhammā[4], kiṃpariyosānā sabbe dhammā' ti: evaṃ puṭṭhā tumhe bhikkhave tesaṃ aññatitthiyānaṃ paribbājakānaṃ kinti vyākareyyāthā[5] ti? 'Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnettikā Bhagavaṃpaṭisaraṇā. Sādhu vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressantī' ti. Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ 'kiṃmūlakā āvuso sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā

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[1] M. Ph. paṭikula°
[2] T. pulavaka°; M. Ph. S. puḷuvaka°
[3] M. Ph. S. adhi° [4] *omitted by* T.
[5] M_6 °yyathā; T. vyakareyyathā.

sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃ-ādhipateyyā[1] sabbe dhammā, kiṃ-uttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃ-ogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā' ti: evaṃ puṭṭhā tumhe bhikkhave tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha[2]: 'chandamūlakā āvuso sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhipamukhā sabbe dhammā, satādhipateyyā[3] sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā[4] sabbe[4] dhammā[4], amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā ti.

Evaṃ puṭṭhā tumhe bhikkhave tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyāthā[5] ti.

LIX.

1. Tasmā ti ha bhikkhave evaṃ sikkhitabbaṃ: —

2. Yathāpabbajjāparicitañ[6] ca no cittaṃ bhavissati, na c'[7] uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti, aniccasaññāparicitañ ca no cittaṃ bhavissati, anattasaññāparicitañ[8] ca[8] no cittaṃ bhavissati, asubhasaññāparicitañ ca no cittaṃ bhavissati, ādīnavasaññāparicitañ ca no cittaṃ bhavissati, lokassa[9] samañ[9] ca visamañ ca ñatvā taṃ saññāparicitañ ca no cittaṃ bhavissati, lokassa sambhavañ ca vibhavañ ca ñatvā taṃ saññāparicitañ ca no cittaṃ bhavissati, lokassa samudayañ ca aṭṭhaṅgamañ[10] ca ñatvā taṃ[11] saññāparicitañ ca no cittaṃ bhavissati, pahānasaññāparicitañ ca no cittaṃ bhavissati, virāgasaññāparicitañ[11] ca[11] no[11] cittaṃ[11] bhavissati[11], nirodhasaññāparicitañ ca no cittaṃ bhavissatī[12] ti.

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[1] M. Ph. T. M_7. S. adhi° [2] T. vyakareyyatha.
[3] T. samādhi°; M_7 samanādhi° [4] *omitted by* T. M_7.
[5] M_6. M_7 °yyathā; T. vyakareyyathā. [6] T. °tā.
[7] S. ca; *omitted by* M_6. [8] T. °taṃ; *omits* ca.
[9] T. lokañcassamañ (*sic*).
[10] T. M_6. M_7 atthag° *throughout.* [11] *omitted by* T.
[12] M_7 bhavissati, *then* anattasaññā° *and so on, as before, repeating the whole sentence.*

Evaṃ hi vo bhikkhave sikkhitabbaṃ.

3. Yato kho bhikkhave bhikkhuno yathāpabbajjāparicitañ[1] ca[2] cittaṃ[2] hoti, na c'[3] uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, aniccasaññāparicitañ ca cittaṃ hoti, anattasaññāparicitañ ca cittaṃ hoti, asubhasaññāparicitañ[4] ca[4] cittaṃ[4] hoti[4], ādīnavasaññāparicitañ ca cittaṃ hoti, lokassa samañ ca visamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, lokassa sambhavañ[5] ca vibhavañ ca natvā[6] taṃ saññāparicitañ ca cittaṃ hoti, lokassa samudayañ ca aṭṭhaṅgamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, pahānasaññāparicitañ[4] ca[4] cittaṃ[4] hoti[4], virāgasaññāparicitañ ca cittaṃ hoti, nirodhasaññāparicitañ ca cittaṃ hoti.

Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ[7]: diṭṭh' eva dhamme aññā, sati vā upādisese anāgāmitā ti.

LX.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando[8] ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ[4] nisīdi[4]. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca: —

2. Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷhagilāno, sādhu bhante Bhagavā yenāyasmā Girimānando ten' upasaṅkamatu anukampaṃ upādāyā ti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā[2] dasa saññā bhāseyyāsi[9], ṭhānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭipassambheyya. Katamā dasa?

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[1] T. M_6 pabbajjā° [2] *omitted by* M.
[3] S. ca; *omitted by* M_6. [4] *omitted by* T.
[5] T. bhavañ. [6] *omitted by* S. [7] M_6 °khā.
[8] Ph. Gīri° *and* Giri° [9] T. °yyasi.

3. Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu aniccasaññā[1], ānāpānasati[2]. Katamā c' Ānanda aniccasaññā?

4. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati 'rūpaṃ aniccaṃ, vedanā aniccā, saññā[3] aniccā[3], saṅkhārā aniccā, viññāṇaṃ aniccan' ti. Iti imesu pañcasu[4] upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat' Ānanda aniccasaññā. Katamā c' Ānanda anattasaññā?

5. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato[5] vā suññāgāragato vā iti paṭisañcikkhati 'cakkhuṃ[6] anattā, rūpaṃ[7] anattā, sotaṃ anattā, saddā anattā[3], ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā' ti. Iti[3] imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat' Ānanda anattasaññā. Katamā c' Ānanda asubhasaññā?

6. Idh' Ānanda bhikkhu imam eva kāyaṃ uddhaṃ pādatalā[8] adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati 'atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhārū[9] aṭṭhī[10] aṭṭhimiñjaṃ[11] •vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ[12] antaṃ antaguṇaṃ udariyaṃ karīsaṃ[13] pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo[14] siṃghāṇikā lasikā muttan' ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat' Ānanda asubhasaññā. Katamā c' Ānanda ādīnavasaññā?

7. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati 'bahudukkho kho

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[1] Ph. aniccā°; M. anicchā°. [2] Ph. āṇāpāṇa°
[3] *omitted by* T. [4] T. M_6. M_7 pañcas'.
[5] T. M_6. M_7 pe ‖ iti paṭi° [6] M. Ph. cakkhu.
[7] M. rūpā. [8] M. °lānaṃ.
[9] M. Ph. T. M_6 °ru. [10] M. Ph. T. M_6 aṭṭhi.
[11] M_7 °ñjā; M_6 aṭṭhīmiñjā; T. atthīmijjā.
[12] M. Ph. pabbāsaṃ. [13] Ph. T. M_6 kari°
[14] T. M_6. M_7 khelo.

ayaṃ kāyo bahu-ādīnavo' ti[1]. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathīdaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo[2] kāso sāso[3] pināso ḍaho[4] jaro kucchirogo mucchā pakkhandikā[5] sūlā[6] visūcikā[7] kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā[8] vitacchikā[9] lohitapittaṃ[10] madhumeho aṃsā piḷakā[11] bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā[12] ābādhā visamaparihārajā ābādhā opakkamikā[13] ābādhā[13] kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ti. Iti[14] imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccat' Ānanda ādīnavasaññā. Katamā c' Ānanda pahānasaññā?

8. Idh' Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti[15] anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ...[16] upannaṃ vihiṃsāvitakkaṃ ...[16] uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti. Ayaṃ vuccat' Ānanda pahānasaññā. Katamā c' Ānanda virāgasaññā?

9. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbupadhipaṭinissaggo taṇhakkhayo virāgo nibbānan' ti. Ayaṃ vuccat' Ānanda virāgasaññā. Katamā c' Ānanda nirodhasaññā?

10. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato[17] vā suññāgāragato vā iti paṭisañcikkhati 'etaṃ santaṃ,

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[1] *omitted by* T. [2] Ph. *adds* oṭṭharogo. [3] T. kāso.
[4] M. Ph. ḍāho. [5] T. M_7 pakka°
[6] M. Ph. M_6. S. sulā. [7] M. Ph. M_6 visu°
[8] Ph. rakhassā; M. nakhasā. [9] T. vikacchikā.
[10] M. Ph. S. lohitaṃ pittaṃ. [11] T. M_6. M_7 pilakā.
[12] T. M_6. M_7 °parināmajā. [13] *omitted by* M_6.
[14] *omitted by* Ph.
[15] M_7 vyanti°; T. M_6 byanti°; M. byantiṃ ka°; Ph. byantiṅk° *throughout.* [16] M. Ph. S. *in full.* [17] Ph. pa ‖ iti.

etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbupadhipaṭinissaggo taṇhakkhayo nirodho nibbānan' ti. Ayaṃ vuccat' Ānanda nirodhasaññā. Katamā c' Ānanda sabbaloke anabhiratasaññā[1]?

11. Idh' Ānanda bhikkhu ye loke upāyupādānā[2] cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viramati[3] na upādiyanto[4]. Ayaṃ vuccat' Ānanda sabbaloke anabhiratasaññā[1]. Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā[5]?

12. Idh' Ānanda bhikkhu sabbasaṅkhārehi[6] aṭṭiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccasaññā. Katamā c' Ānanda ānāpānasati[7]?

13. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā[8] ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So sato 'va[9] assasati, sato[10] passasati, dīghaṃ vā assasanto 'dīghaṃ assasāmī' ti pajānāti, dīghaṃ vā passasanto[11] 'dīghaṃ passasāmī' ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī' ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī' ti pajānāti, 'sabbakāyapaṭisaṃvedī assasissāmī' ti sikkhati[12], 'sabbakāyapaṭisaṃvedī passasissāmī' ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ assasissāmī' ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī' ti sikkhati, 'pītipaṭisaṃvedī assasissāmī' ti sikkhati, 'pītipaṭisaṃvedī passasissāmī' ti sikkhati, 'sukhapaṭisaṃvedī assasissāmī' ti sikkhati, 'sukhapaṭisaṃvedī passasissāmī' ti sikkhati, 'cittasaṅkhārapaṭisaṃvedī assasissāmī' ti sikkhati, 'cittasaṅkhārapaṭisaṃvedī passasissāmī' ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ assasissāmī' ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ passasissāmī' ti sikkhati, 'cittapaṭisaṃvedī assasissāmī' ti sikkhati, 'cittapaṭisaṃvedī passasissāmī' ti

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[1] M. Ph. anabhirati° [2] M. upayu°; Ph. upādāyu°
[3] Ph. viharati. [4] T. M_6 vupā°; M. anupā° *for* na upā°
[5] M. anicchā° *throughout;* Ph. aniccā° [6] M. Ph. °resu.
[7] Ph. āṇāpāṇa° *always.* [8] M. ābhuñjitvā.
[9] *omitted by* M_6. [10] M. Ph. *add* 'va.
[11] T. *continues:* pe ‖ rassaṃ vā.
[12] T. *continues:* passambhayaṃ.

sikkhati, 'abhippamodayaṃ cittaṃ[1] assasissāmī' ti sikkhati 'abhippamodayaṃ cittaṃ passasissāmī' ti sikkhati, 'samādahaṃ[2] cittaṃ[2] . . . pe[3] . . . vimocayaṃ cittaṃ . . . pe[4] . . . aniccānupassī . . . pe[4] . . . virāgānupassī[5] . . . pe[4] . . . nirodhānupassī . . . pe[4] . . . paṭinissaggānupassī assasissāmī' ti sikkhati, 'paṭinissaggānupassī passasissāmī' ti sikkhati. Ayaṃ vuccat' Ānanda ānāpānasati.

14. Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā[6] imā dasa saññā bhāseyyāsi[7], ṭhānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭipassambheyyā[8] ti[8].

15. Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā yenāyasmā Girimānando ten' upasaṅkami, upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato Girimānandassa imā[9] dasa saññā sutvā so ābādho ṭhānaso paṭipassambhi, uṭṭhahi[10] cāyasmā[11] Girimānando tamhā ābādhā, tathā pahīno ca panāyasmato Girimānandassa so ābādho ahosī ti.

Sacittavaggo[12] chaṭṭho[13].

Tass'[14] uddānaṃ:

Sacitta[15]-Sāriputtā[16] ca[17] ṭhiti[18] ca samathena[19] ca
Parihānā[20] ca[21] dve saññā mūlā[22] pabbajitā[23] Girī[24] ti[25].

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[1] Ph. S. *continue:* samādahaṃ cittaṃ; M. *has* la, *then* samādahaṃ cittaṃ; M6 *has* asamādahaṃ cittaṃ assasissāmī ti *instead of* abhippamodayaṃ cittaṃ passasissāmī ti.
[2] *omitted by* T. M7.
[3] M. la; *omitted by* Ph. T. S.; M6 passasissāmī ti sikkhati.
[4] M. la; *omitted by* Ph. S. [5] *omitted by* M6.
[6] *omitted by* M. [7] T. °yyasi. [8] T. °yyati.
[9] *omitted by* M. Ph. [10] M. Ph. M7. S. vu°
[11] T. ca āy°; S. āy° [12] Ph. T. M6. M7 vaggo.
[13] M. Ph. S. paṭhamo. [14] M. tassa.
[15] M6 °ttaṃ; M. Ph. °ttañ ca; T. M7 citta.
[16] M. °putta; Ph. °puttaṃ. [17] *only in* S.
[18] Ph. thīti; M. dhiti. [19] T. sacetana; M7 sathena.
[20] M. Ph. °no; T. °naṃ; M6 °na. [21] *omitted by* T. M6. M7. S.
[22] T. M7 samūlā; M6 samula. [23] M. Ph. M7 °taṃ.
[24] T. M6. M7 Giro; S. pabbajitābhādho. [25] *omitted by* S.

LXI.

1. Purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi[1], atha pacchā sambhavī'[2] ti, evañ[3] c'etaṃ[3] bhikkhave vuccati[4]. Atha ca pana paññāyati 'idappaccayā avijjā' ti. Avijjam p'ahaṃ[5] bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nīvaraṇā ti 'ssa vacanīyaṃ. Panca p'ahaṃ bhikkhave nīvaraṇe sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? Tīṇi duccaritāni ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave duccaritāni sāhārāni[6] vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ duccaritānaṃ? Indriyāsaṃvaro[7] ti 'ssa vacanīyaṃ. Indriyāsaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyāsaṃvarassa? Asatāsampajaññan[8] ti 'ssa vacanīyaṃ. Asatāsampajaññam[9] p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatāsampajaññassa? Ayonisomanasikāro ti 'ssa vacanīyaṃ. Ayonisomanasikāram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? Assaddhiyan[10] ti 'ssa vacanīyaṃ. Assaddhiyam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyassa? Asaddhammasavanan[11] ti 'ssa vacanīyaṃ. Asaddhammasavanam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanassa? Asappurisasaṃsevo ti 'ssa vacanīyaṃ.

2. Iti kho bhikkhave asappurisasaṃsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ

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[1] T. M_7 na hosi; M_6 hoti. [2] M. Ph. samabh°
[3] T. evaṃ eva kho taṃ. [4] Ph. na hoti.
[5] M. Ph. pāhaṃ *throughout.* [6] T. M_7 *insert* evaṃ.
[7] M. M_6. indriya-asaṃ°; T. M_7 indriyasaṃv° *throughout.*
[8] T. assatā° [9] T. āsatā° [10] M. Ph. asa° *throughout.*
[11] S. °ssavanaṃ *throughout.*

indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evañ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve[1] galagalāyante[1] taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā[2] paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe[3] paripūrenti, kussubbhā[4] paripūrā mahāsobbhe[5] paripūrenti, mahāsobbhā[6] paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ[7] sāgaraṃ paripūrenti; evam etassa mahāsamuddassa[8] sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave asappurisasaṃsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evañ ca pāripūri.

4. Vijjāvimuttim[9] p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjhaṅgā ti 'ssa vacanīyaṃ. Satta p'ahaṃ bhikkhave bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacanīyaṃ. Cattāro p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tīṇi sucaritānī

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[1] *omitted by* M. Ph.; S. gaḷa°; M_7 gaḷagaḷ°
[2] Ph. °sākhaṃ.
[3] M_6 kussumbhe; S. kussubbhe; M. Ph. kusumbhe.
[4] M_6 kussumbhā; S. kusubbhā; M. Ph. kusumbhā.
[5] M. Ph. °sumbhe. [6] M. Ph. °sumbhā.
[7] M. T. M_7 samuddaṃ; Ph. samudda.
[8] Ph. °samudda; *omitted by* T. M_6. M_7. [9] T. °ttaṃ.

ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? Indriyasaṃvaro ti 'ssa vacanīyaṃ. Indriyasaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyasaṃvarassa? Satisampajaññan ti 'ssa vacanīyaṃ. Satisampajaññam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññassa? Yonisomanasikāro ti 'ssa vacanīyaṃ. Yonisomanasikāram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikārassa? Saddhā ti 'ssa vacanīyaṃ. Saddham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanan ti 'ssa vacanīyaṃ. Saddhammasavanam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammasavanassa? Sappurisasaṃsevo ti 'ssa vacanīyaṃ.

5. Iti kho bhikkhave sappurisasaṃsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante[1] taṃ[2] udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe[3] paripūrenti, kussubbhā[4] paripūrā mahāsobbhe[5] paripūrenti, mahāsobbhā[6] paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā

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[1] *omitted by* M. Ph.; S. gaḷa°; M_7 galagaḷ° *and so always.*
[2] *omitted by* T. M_7.
[3] M. Ph. kusumbhe; T. kassubbhe; S. kusubbhe.
[4] M. Ph. kusumbhā; T. kassubbhā; S. kusubbhā.
[5] M. Ph. °sumbhe. [6] M. Ph. °sumbhā.

mahāsamuddaṃ[1] sāgaraṃ paripūrenti; evam etassa mahāsamuddassa[2] sāgarassa[3] āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasaṃsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūrī ti.

LXII.

1. Purimā bhikkhave koṭi na paññāyati bhavataṇhāya 'ito pubbe bhavataṇhā nāhosi[4], atha pacchā sambhavī'[5] ti, evañ c'etaṃ bhikkhave vuccati. Atha ca pana paññāyati 'idappaccayā bhavataṇhā' ti. Bhavataṇham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro bhavataṇhāya? Avijjā ti 'ssa vacanīyaṃ. Avijjam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nīvaraṇā ti 'ssa vacanīyaṃ. Pañca p'ahaṃ bhikkhave nīvaraṇe[6] sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? Tīṇi duccaritānī ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave duccaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ duccaritānaṃ? Indriyāsaṃvaro ti 'ssa vacanīyaṃ. Indriyāsaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyāsaṃvarassa? Asatāsampajaññan ti 'ssa vacanīyaṃ. Asatāsampajaññam p'aham bhikkhave sāhāraṃ vadāmi, no

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[1] M. T. M_7 samuddaṃ; Ph. M_6 samudda.
[2] Ph. mahāsamudda. [3] *omitted by* M_7.
[4] T. na hoti; M_7 na hosi. [5] M. Ph. samabh°
[6] M. Ph. S. *put* nī° *after* pañca.

anāhāraṃ. Ko cāhāro asatāsampajaññassa? Ayonisomanasikāro ti 'ssa vacanīyaṃ. Ayonisomanasikāram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? Assaddhiyan ti 'ssa vacanīyaṃ. Assaddhiyam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyassa? Asaddhammasavanan ti 'ssa vacanīyaṃ. Asaddhammasavanam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanassa? Asappurisasaṃsevo ti 'ssa vacanīyaṃ.

2. Iti kho bhikkhave asappurisasaṃsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā[1] bhavataṇhāya āhāro hoti, evañ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti; pabbatakandarapadarasākhā paripūrā kussubbhe[2] paripūrenti, kussubbhā[3] paripūrā mahāsobbhe[4] paripūrenti, mahāsobbhā[5] paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ[6] sāgaraṃ paripūrenti; evam etassa mahāsamuddassa[7] sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kko bhikkhave asappurisasaṃsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ

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[1] M_6 etissāya; Ph. etassā; T. M_7 etassa.
[2] M. Ph. kusumbhe; S. kusubbhe.
[3] M. Ph. kusumbhā; S. kusubbhā.
[4] M. Ph. °sumbhe; S. °kusubbhe.
[5] M. Ph. °sumbhā; S. °kusubbhā.
[6] M. Ph. T. M_6. M_7 samuddaṃ.
[7] Ph. °samudda.

assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā bhavataṇhāya āhāro hoti, evañ ca pāripūri.

4. Vijjāvimuttim p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjhaṅgā ti 'ssa vacanīyaṃ. Satta p'ahaṃ bhikkhave bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacanīyaṃ. Cattāro p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tīṇi sucaritānī ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? Indriyasaṃvaro ti 'ssa vacanīyaṃ. Indriyasaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyasaṃvarassa? Satisampajaññan ti 'ssa vacanīyaṃ. Satisampajaññam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññassa? Yonisomanasikāro ti 'ssa vacanīyaṃ. Yonisomanasikāram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikārassa? Saddhā ti 'ssa vacanīyaṃ. Saddham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanan ti 'ssa vacanīyaṃ. Saddhammasavanam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammasavanassa? Sappurisasaṃsevo ti 'ssa vacanīyaṃ.

5. Iti kho bhikkhave sappurisasaṃsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge

paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathāninnaṃ pavattamānaṃ[1] pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe[2] paripūrenti, kussubbhā[3] paripūrā mahāsobbhe[4] paripūrenti, mahāsobbhā[5] paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ[6] sāgaraṃ paripūrenti; evam etassa mahāsamuddassa sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasaṃsevo paripūro saddhammasavanaṃ paripūreti[7], saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūrī ti.

LXIII.

1. Ye keci bhikkhave mayi niṭṭhaṅgatā[8], sabbe te diṭṭhisampannā. Tesaṃ[9] diṭṭhisampannānaṃ[9] pañcannaṃ[10] idha niṭṭhā, pañcannaṃ idha vihāya niṭṭhā. Katamesaṃ pañcannaṃ idha niṭṭhā?

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[1] M. *continues:* pa || evam etassa mahāsamuddassa.
[2] Ph. kusumbhe; S. kusubbhe.
[3] Ph. kusumbhā; S. kusubbhā.
[4] Ph. °sumbhe; S. °kusubbhe.
[5] Ph. °sumbhā; S. °kusubbhā. [6] Ph. T. samuddaṃ.
[7] M. *continues:* pa || Evaṃ etissā.
[8] S. niṭṭhaṃ gatā; T. M_6. M_7 niṭṭhāgatā *throughout.*
[9] *omitted by* S.
[10] *omitted by* T. M_6. M_7; M_6 *omits also* idha niṭṭhā.

2. Sattakkhattuparamassa[1], kolaṃkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa[2], sasaṅkhāraparinibbāyissa, uddhaṃsotassa akaniṭṭhagāmino: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi niṭṭhaṅgatā, sabbe te diṭṭhisampannā. Tesaṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

LXIV[3].

1. Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesaṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha[4] vihāya[4] niṭṭhā[4]. Katamesaṃ[4] pañcannaṃ[4] idha niṭṭhā?

2. Sattakkhattuparamassa, kolaṃkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha[5] niṭṭhā[5]. Katamesaṃ[5] pañcannaṃ[5] idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa[6], uddhaṃsotassa akaniṭṭhagāmino[7]: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesaṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

LXV.

1. Ekaṃ samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake[8]. Atha kho Sāmaṇḍakāni[9] paribbājako

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[1] S. °ttuṃ para° *always.* [2] T. saṃkh°
[3] *is wanting in* Ph. [4] *omitted by* M_6.
[5] *omitted by* M_7. [6] *omitted by* T. [7] T. aganiṭṭhā°
[8] T. M_7 Nālagāmake; M_6 nāma gāmake. [9] Ph. Sāmaṇḍako.

yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi[1], sammodanīyaṃ kathaṃ sārāṇīyaṃ[2] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sāmaṇḍakāni[3] paribbājako āyasmantaṃ Sāriputtaṃ etad avoca 'kin nu kho āvuso Sāriputta sukhaṃ kiṃ[4] dukkhan' ti?

2. Abhinibbatti kho āvuso dukkhā, anabhinibbatti sukhā.

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ: sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso[5] ñātī pi naṃ[6] mittā pi[7] saṅgamma samāgamma rosenti[8].

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ.

3. Anabhinibbattiyā[9] āvuso sati idaṃ sukhaṃ[10] pāṭikaṅkhaṃ: na sītaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na[11] satthasamphasso[5] ñātī pi naṃ[6] mittā pi[7] saṅgamma samāgamma na rosenti.

Anabhinibbattiyā[12] āvuso sati idaṃ sukhaṃ[13] pāṭikaṅkhan ti.

LXVI.

1. Ekaṃ samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake[14]. Atha kho Sāmaṇḍakāni paribbājako yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi . . . pe[15] . . . Ekamantaṃ nisinno kho Sāmaṇḍakāni[16] paribbājako āyas-

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[1] *omitted by* T. M_7. [2] M. Ph. sāra° *throughout.*
[3] Ph. Sāmaṇḍako. [4] *omitted by* T. M_6. M_7.
[5] M. T. M_6 satta° [6] *omitted by* M. Ph.
[7] M_6 *adds* naṃ.
[8] T. dukkhenti rosemāgarāyenti na, *and it omits the following phrase;* M_6. M_7 *have* dukkhan ti rosenti.
[9] M_6 abhi° [10] T. M_7 dukkhaṃ.
[11] *omitted by* M_6; M. T. satta°
[12] M_6. M_7 na anabhi°; T. na danabhi° (*sic*).
[13] T. M_6. M_7 dukkhaṃ. [14] T. M_6. M_7 Nālagāmake.
[15] M. Ph. S. *in full.* [16] Ph. °kā.

mantaṃ Sāriputtaṃ etad avoca 'kin nu kho āvuso Sāriputta imasmiṃ dhammavinaye sukhaṃ kiṃ dukkhan' ti?

2. Anabhirati kho āvuso imasmiṃ dhammavinaye[1] dukkhā, akhirati sukhā.

Anabhiratiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ: gacchanto pi sukhaṃ sātaṃ nādhigacchati, ṭhito pi . . . nisinno pi . . . sayāno[2] pi . . . gāmagato pi . . . araññagato[3] pi[3] . . . rukkhamūlagato[3] pi[3] . . . suññāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukhaṃ sātaṃ nādhigacchati.

Anabhiratiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ.

3. Abhiratiyā[4] āvuso sati idaṃ sukhaṃ pāṭikaṅkhaṃ: gacchanto pi sukhaṃ sātaṃ adhigacchati[5], ṭhito pi . . . nisinno pi . . . sayāno pi . . . gāmagato pi . . . araññagato pi . . . rukkhamūlagato pi . . . suññāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukhaṃ sātaṃ adhigacchati.

Abhiratiyā āvuso sati idaṃ sukhaṃ pāṭikaṅkhan ti.

LXVII.

1. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ[6] yena Naḷakapānaṃ[7] nāma Kosalānaṃ nigamo tad avasari. Tatra sudaṃ Bhagavā Naḷakapāne[7] viharati Palāsavane. Tena kho pana samayena Bhagavā tadah' uposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva rattiṃ bhikkhū[8] dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ[9] bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigatathīnamiddho kho Sāriputta bhikkhusaṅgho, patibhātu taṃ[10]

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[1] Ph. vinaye. [2] M_6 sāno.
[3] *omitted by* T. M_7. [4] T. M_7 anabhi°
[5] T. gacchati; M_7 nādhi° adhi° [6] *omitted by* T.
[7] M_6. M_7 Nal°; T. Nālaka°
[8] M. Ph. bhikkhūnaṃ. [9] *omitted by* M_6. M_7.
[10] T. naṃ; M_6 paṭibhannaṃ *for* paṭi° taṃ.

Sāriputta bhikkhūnaṃ dhammikathā[1]; piṭṭhi me āgilāyati[2], tam ahaṃ āyamissāmī' ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catuguṇaṃ[3] saṃghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo[4] ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni[5] yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi[6]. Seyyathā pi āvuso kālapakkhe[7] candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni[5] yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi[6]. Assaddho purisapuggalo ti āvuso parihānam etaṃ, ahiriko purisapuggalo ti āvuso parihānam etaṃ, anottappī purisapuggalo ti āvuso parihānam etaṃ, kusīto purisapuggalo ti āvuso parihānam etaṃ, duppañño purisapuggalo ti āvuso parihānam etaṃ, kodhano[8] purisapuggalo ti āvuso parihānam etaṃ, upanāhī purisapuggalo ti āvuso parihānam etaṃ, pāpiccho purisapuggalo ti āvuso parihānam etaṃ, pāpamitto purisapuggalo ti āvuso parihānam etaṃ, micchādiṭṭhiko purisapuggalo ti āvuso parihānam etaṃ.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi . . .[9] ottappaṃ atthi . . . viriyaṃ atthi . . .

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[1] M_6 dhammaº; M_7 dhammiya kº [2] T. M_6. M_7 agiº
[3] T. M_6. M_7 catuggunaṃ. [4] M. ºve.
[5] S. pārihāni. [6] S. vuḍḍhi.
[7] M. S. kāḷaº; M_6 ºpakkhe 'va.
[8] *missing in* T. *down to* Yassa kassaci.
[9] T. M_6. M_7 pe.

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi[1] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni[2]. Seyyathā pi āvuso juṇhapakkhe[3] candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi[4] yeva pāṭikaṅkhā kusalesu dhammesu no parihāni[5]. Saddho purisapuggalo ti āvuso aparihānam etaṃ, hirimā purisapuggalo ti āvuso aparihānam etaṃ, ottappī purisapuggalo ti āvuso aparihānam etaṃ, āraddhaviriyo purisapuggalo ti āvuso aparihānam etaṃ, paññavā purisapuggalo ti āvuso aparihānam etaṃ, akkodhano purisapuggalo ti āvuso aparihānam etaṃ, anupanāhī purisapuggalo ti āvuso aparihānam etaṃ, appiccho purisapuggalo ti āvuso aparihānam etaṃ, kalyāṇamitto purisapuggalo ti āvuso aparihānam etaṃ, sammādiṭṭhiko purisapuggalo ti āvuso aparihānam etan ti[6].

5. Atha kho Bhagavā paccuṭṭhāya[7] āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu[8] Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi[9]. Seyyathā pi Sāriputta kālapakkhe[10] candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe[11] . . . paññā natthi kusalesu dhammesu, tassa[12] yā ratti vā divaso

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[1] S. vuḍḍhi. [2] M. Ph. S. pāri°
[3] T. puṇha° [4] S. vuḍḍhi; M. Ph. pāripuri.
[5] S. pāri° *throughout;* M. Ph. pāri° *and* pari°
[6] *omitted by* S. [7] T. paccupaṭṭhāya. [8] *omitted by* M_7.
[9] S. vuḍḍhi *throughout.* [10] M. Ph. S. kāḷa°
[11] M. la; Ph. pa. [12] S. pe ‖ Assaddho; Ph. Assaddho; M. tassa yā r° vā di° vā | la | no vuddhi.

vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Assaddho purisapuggalo ti Sāriputta parihānam etaṃ, ahiriko . . . anottappī . . . kusīto . . . duppañño . . . kodhano . . . upanāhī . . . pāpiccho . . . pāpamitto . . . micchādiṭṭhiko purisapuggalo ti Sāriputta parihānam etaṃ. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi Sāriputta juṇhapakkhe[1] candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Saddho purisapuggalo ti Sāriputta aparihānam etaṃ, hirimā . . . ottappī[2] . . . āraddhaviriyo . . . paññavā . . . akkodhano . . . anupanāhī . . . appiccho . . . kalyāṇamitto . . . sammādiṭṭhiko purisapuggalo ti Sāriputta aparihānam etan ti.

LXVIII.

1. Ekaṃ samayaṃ Bhagavā Naḷakapāne[3] viharati Palāsavane. Tena kho pana samayena Bhagavā tadah' uposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva[4] rattiṃ[5] bhikkhū[6] dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ[7] bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigatathīnaniddho kho Sāriputta bhikkhusaṅgho, paṭibhātu[8] taṃ Sāriputta bhik-

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[1] T. puṇṇa° [2] Ph. *continues:* pe || sammādiṭṭhiko.
[3] T. M_6. M_7 Nalaka° [4] *omitted by* T.
[5] M. rattī. [6] Ph. bhikkhūnaṃ.
[7] *omitted by* Ph. T. M_7. [8] T. pari°

khūnaṃ dhammikathā; piṭṭhi me āgilāyati, tam ahaṃ āyamissāmī' ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catuguṇaṃ[1] saṃghāṭiṃ paññāpetvā dakkhiṇena[2] passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi[3]: — Āvuso bhikkhavo[4] ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi... ottappaṃ natthi... viriyaṃ natthi... sotāvadhānaṃ natthi... dhammadhāraṇā natthi... atthupaparikkhā natthi ... dhammānudhammapaṭipatti natthi ... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni[5] yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi āvuso kālapakkhe[6] candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi ... ottappaṃ natthi ... viriyaṃ natthi ... paññā natthi ... sotāvadhānaṃ[7] natthi[7] ... dhammadhāraṇā natthi ... atthupaparikkhā natthi ... dhammānudhammapaṭipatti natthi[8] ... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi ... ottappaṃ atthi ... viriyaṃ atthi ... paññā atthi ... sotāvadhānaṃ atthi ... dhammadhāraṇā atthi ... atthupaparikkhā atthi ... dhammānudhammapaṭipatti atthi ... appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi āvuso

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[1] T. catugguṇaṃ; M_6. M_7 catuggunaṃ.
[2] T. pada° [3] T. M_6. M_7 *continue:* Yassa kassaci.
[4] M. °ve. [5] M. Ph. parihāni.
[6] M. S. kāla° [7] *omitted by* Ph.
[8] T. M_7 *add* avadhānaṃ natthi.

juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu[1], hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihānī ti.

5. Atha kho Bhagavā paccuṭṭhāya āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi . . . sotāvadhānaṃ natthi . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānudhammapaṭipatti natthi . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi Sāriputta kālapakkhe[2] candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe[3] . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi Sāriputta juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva

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[1] M. *continues:* pa | appamādo.
[2] M. S. kāḷa° [3] M. Ph. pa.

vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu . . . pe[1] . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihānī ti.

LXIX.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathīdaṃ rājakathaṃ corakathaṃ mahāmattakathaṃ senākatham bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ[2] sūrakathaṃ[3] visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ[4] iti bhavābhavakathaṃ iti[4] vā[4] ti[4].

2. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā'[5] ti? 'Idha mayaṃ bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannnipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharāma, seyyathīdaṃ rājakathaṃ corakathaṃ . . . pe[6] . . . iti bhavābhavakathaṃ iti vā' ti. 'Na kho pan' etaṃ[7] bhikkhave tumhākaṃ patirūpaṃ

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[1] M. la; Ph. pa. [2] M. Ph. *add* purisakathaṃ.
[3] M. Ph. surā° [4] *omitted by* M_6.
[5] M. T. M_6. M_7 °kathā. [6] M. Ph. pa.
[7] T. M_6 taṃ *instead of* pan' etaṃ.

kulaputtānaṃ saddhā[1] agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe anekavihitaṃ tiracchānakathaṃ anuyuttā vihareyyātha[2], seyyathīdaṃ rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ[3] sūrakathaṃ[4] visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ iti bhavābhavakathaṃ iti vā. Dasa yimāni[5] bhikkhave kathāvatthūni. Katamāni dasa?

3. Appicchakathā[6] santuṭṭhikathā pavivekakathā[7] asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā.

Imāni kho bhikkhave dasa kathāvatthūni.

4. Imesaṃ ce tumhe bhikkhave dasannaṃ kathāvatthūnaṃ[8] upādāyupādāya[9] kathaṃ[10] katheyyātha[11], imesam pi candimasuriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ tejasā tejaṃ[12] pariyādiyeyyātha[2], ko pana vādo aññatitthiyānaṃ[13] paribbājakānan' ti.

LXX[14].

1. Dasa yimāni bhikkhave pāsaṃsāni[15] ṭhānāni. Katamāni dasa?

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[1] M. saddhāya; *omitted by* M_6. [2] T. °yyatha.
[3] M. *adds* purisakathaṃ. [4] M. Ph. surā°
[5] T. M_7 imāni.
[6] T. M_6. M_7 *have* seyyathīdaṃ *before* appiccha°
[7] T. dviveka° [8] T. °nā. [9] T. upādāya.
[10] T. M_6. M_7 kathā.
[11] M_6. M_7 bhāseyyātha; T. bhāseyyatha. [12] M_6 tejasā.
[13] T. M_6. M_7 *add* samaṇabrāhmaṇānaṃ.
[14] M. Ph. S. *repeat the introductory phrases as in* LXIX, *putting* pe (M. la; Ph. pa) *after* mahāmattakathaṃ; M. Ph. *have* ti *after* iti vā *and continue:* Dasa yimāni, *whereas* S. *repeats also the other phrases, also here putting* pe *after* corakathaṃ *in the first place and after* rājakathaṃ *at the repetition.* [15] T. pa° *and* pā°

2. Idha bhikkhave bhikkhu attanā ca appiccho hoti appicchakathañ ca bhikkhūnaṃ kattā hoti. Appiccho[1] bhikkhu appicchakathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca santuṭṭho hoti santuṭṭhikathañ ca bhikkhūnaṃ kattā hoti. Santuṭṭho bhikkhu santuṭṭhikathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca pavivitto hoti pavivekakathañ ca bhikkhūnaṃ kattā hoti. Pavivitto bhikkhu pavivekakathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca asaṃsaṭṭho hoti asaṃsaggakathañ[2] ca bhikkhūnaṃ kattā hoti. Asaṃsaṭṭho bhikkhu asaṃsaggakathañ[2] ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca āraddhaviriyo hoti viriyārambhakathañ ca bhikkhūnaṃ kattā hoti. Āraddhaviriyo bhikkhu viriyārambhakathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca sīlasampanno hoti sīlasampadākathañ ca bhikkhūnaṃ kattā hoti. Sīlasampanno bhikkhu sīlasampadākathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca samādhisampanno hoti samādhisampadākathañ ca bhikkhūnaṃ kattā hoti. Samādhisampanno bhikkhu samādhisampadākathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca paññāsampanno hoti paññāsampadākathañ ca bhikkhūnaṃ kattā hoti. Paññāsampanno bhikkhu paññāsampadākathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca vimuttisampanno hoti vimuttisampadākathañ ca bhikkhūnaṃ kattā hoti. Vimuttisampanno bhikkhu vimuttisampadākathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ. Attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadākathañ ca bhikkhūnaṃ kattā hoti. Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathañ ca bhikkhūnaṃ kattā ti pāsaṃsam etaṃ ṭhānaṃ.

Imāni kho bhikkhave dasa pāsaṃsāni ṭhānānī ti.

Yamakavaggo[3] sattamo[4].

Tatr'[5] uddānaṃ:

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[1] S. *adds* ca, *and so in every similar case.*
[2] M. Ph. S. asaṃsaṭṭha° [3] Ph. Vaggo.
[4] M. Ph. S. dutiyo. [5] S. tass'.

Avijjā taṇhā niṭṭhā ca avecca[1] dve sukhāni ca
Naḷakapāne[2] dve vuttā[3] kathāvatthu[4] apare dve[5] ti[6].

LXXI.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante[7] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Sampannasīlā bhikkhave viharatha[8] sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā, anumattesu[9] vajjesu bhayadassāvino[10] samādāya sikkhatha sikkhāpadesu. Ākaṅkheyya ce bhikkhave bhikkhu 'sabrahmacārīnaṃ piyo c'assaṃ manāpo ca[11] garu ca bhāvanīyo cā' ti, sīlesvev' assa paripūrakārī[12] ajjhattaṃ cetosamatham anuyutto anirākatajjhāno[13] vipassanāya samannāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānan' ti, sīlesvev' assa paripūrakārī ajjhattaṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'yesāhaṃ paribhuñjāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, tesaṃ te[14] kārā mahapphalā assu mahānisaṃsā' ti, sīlesvev' assa . . . pe[15] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce

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[1] M_6. M_7 ave.
[2] S. °nena; T. kampana; M_7 kampena; M_6 katame pana.
[3] M_7 vutta; S. ca. [4] T. vatthukathā; T. M_6. M_7 kathā.
[5] M. Ph. duve. [6] *omitted by* S.
[7] M. Ph. bhaddante. [8] M_6 vihareyyātha.
[9] S. aṇu° [10] S. °vī.
[11] *omitted by* Ph. [12] M_7. S. paripūri° *always.*
[13] M. Ph. °tajhāno; M_6 °tajjāno *throughout;* T. °thajjhāno.
[14] Ph. vo. [15] M. Ph. pa; *omitted by* S.

bhikkhave bhikkhu 'ye 'me[1] petā ñātisālohitā kālakatā[2] pasannacittā[3] anussaranti, tesaṃ taṃ mahapphalaṃ assa mahānisaṃsan' ti, sīlesvev' assa[4] . . . pe[5] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'santuṭṭho assaṃ itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā' ti, sīlesvev' assa . . . pe[5] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'khamo assaṃ sītassa uṇhassa jighacchāya[6] pipāsāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ[7] duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ[8] kharānaṃ[1] kaṭukānaṃ asātānaṃ[9] amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko[10] assan' ti, sīlesvev' assa . . . pe[11] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'aratiratisaho[12] assaṃ, na ca maṃ aratirati[13] saheyya, uppannaṃ aratiratiṃ[14] abhibhuyya abhibhuyya[15] vihareyyan' ti, sīlesvev' assa . . . pe[16] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'bhayabheravasaho assaṃ, na ca maṃ bhayabheravo saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya[1] vihareyyan' ti, sīlesvev' assa . . . pe[11] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'catunnaṃ jhānānaṃ abhicetasikānaṃ[17] diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī' ti, sīlesvev' assa . . . pe[18] . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva

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[1] *omitted by* S. [2] M. Ph. kālaṅkatā.
[3] T. pasannā cittaṃ.
[4] T. M_6. M_7 *add* paripūrakārī; M_7 *omits* pe.
[5] M. Ph. pa; *omitted by* S. [6] M_7 di°
[7] M_7 °sirina°; M. °sarisapa°; Ph. °sarisappa°
[8] M. tibbānaṃ. [9] T. M_7 asa°; S. sā°
[10] T. °vāsiṃka°; M_6 °vāsika°
[11] M. la; Ph. pa; *omitted by* T. M_6. M_7. S.
[12] Ph. aratisaho. [13] Ph. T. M_6. M_7 arati.
[14] M. Ph. T. M_6. M_7 aratiṃ. [15] *omitted by* T. M_7. S.
[16] M. la; Ph. pa; *omitted by* S. [17] S. ābhi°
[18] M. la; Ph. pa; *omitted by* M_6. S.

dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan' ti, sīlesvev' assa paripūrakārī ajjhattaṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

Sampannasīlā bhikkhave viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā, anumattesu[1] vajjesu bhayadassāvino[2] samādāya sikkhatha sikkhāpadesū ti iti yan taṃ vuttaṃ[3], idam etaṃ paṭicca vuttan ti.

LXXII.

1. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ āyasmatā ca Cālena[4] āyasmatā ca Upacālena[4] āyasmatā ca Kakkaṭena[5] āyasmatā ca Kaḷimbhena[6] āyasmatā ca Nikaṭena[7] āyasmatā ca Kaṭissahena[8] aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

2. Tena kho pana samayena sambahulā abhiññātā abhiññātā Licchavī bhadrehi[9] bhadrehi[9] yānehi carapurāya[10] uccāsaddā mahāsaddā Mahāvanaṃ ajjhogāhanti Bhagavantaṃ dassanāya. Atha kho tesaṃ āyasmantānaṃ etad ahosi 'ime kho sambahulā abhiññātā abhiññātā Licchavī bhadrehi[9] bhadrehi[9] yānehi carapurāya[11] uccāsaddā mahāsaddā Mahāvanaṃ ajjhogāhanti Bhagavantaṃ dassanāya; saddakaṇṭakā kho pana jhānā[12] vuttā[12] Bhagavatā; yan nūna mayaṃ yena Gosiṅgasālavanadāyo[13]

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[1] S. aṇu° [2] S. °vī. [3] M_6 vuttan ti (*end*).
[4] S. Pā° *and* Upapā° *throughout.*
[5] M. Ph. Kukkuṭ° *throughout.*
[6] T. M_7 Kaṭ° *throughout;* M_6 Kalimmena.
[7] T. M_7 Kaṭena. [8] T. Kaṭiṃsasahena; M_6 Kaṭiṃsahena.
[9] T. M_6 bhaddehi.
[10] M. Ph. parapurāya; M_6 capurāya; S. paramparāya *throughout.*
[11] T. ne carapurapurāya (*sic*).
[12] T. jjhānapattā; M_7 jjhānaputtā. [13] T. °dayo.

ten' upasaṅkameyyāma, tattha mayaṃ appasaddā appakiṇṇā[1] phāsu vihareyyāmā' ti.

3. Atha kho te āyasmanto[2] yena Gosiṅgasālavanadāyo ten' upasaṅkamiṃsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharanti. Atha kho Bhagavā bhikkhū āmantesi 'kahaṃ nu kho bhikkhave Cālo, kahaṃ Upacālo, kahaṃ Kakkaṭo, kahaṃ Kaḷimbho, kahaṃ Nikaṭo[3], kahaṃ Kaṭissaho[4], kahaṃ nu kho te bhikkhave therā sāvakā gatā' ti? 'Idha bhante tesaṃ āyasmantānaṃ etad ahosi: ime kho sambahulā abhiññātā abhiññātā Licchavī bhadrehi[5] bhadrehi[5] yānehi carapurāya uccāsaddā mahāsaddā Mahāvanaṃ ajjhogāhanti Bhagavantaṃ dassanāya; saddakaṇṭakā kho pana[6] jhānā vuttā[7] Bhagavatā; yan nūna mayaṃ yena Gosiṅgasālavanadāya ten' upasaṅkameyyāma[8], tattha mayaṃ appasaddā[9] appakiṇṇā phāsu vihareyyāmā ti. Atha kho te[10] bhante āyasmanto yena Gosiṅgasālavanadāyo ten' upasaṅkamiṃsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharantī' ti.

4. Sādhu sādhu bhikkhave. Yathā te[11] mahāsāvakā sammā vyākaramānā[12] vyākareyyuṃ. Saddakaṇṭakā hi bhikkhave jhānā vuttā mayā. Dasa yime bhikkhave kaṇṭakā. Katame dasa?

5. Pavivekārāmassa saṅgaṇikārāmatā kaṇṭako. Asubhanimittānuyogaṃ[13] anuyuttassa subhanimittānuyogo[14] kaṇṭako. Indriyesu guttadvārassa visūkadassanaṃ kaṇṭako. Brahmacariyassa mātugāmopavicāro[15] kaṇṭako. Paṭha-

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[1] M. Ph. appā° *throughout.*
[2] M. *inserts* la, Ph. pa.
[3] Ph. Nigaṭo; T. M_7 *omit* kahaṃ Ni°
[4] M_6 Kali° [5] T. M_6 bhaddehi.
[6] *omitted by* M. S.
[7] T. vattā. [8] T. °yyama.
[9] *omitted by* T. [10] *omitted by* S.
[11] M_6 bhante; T. M_7 bhante 'va.
[12] M. byākamonā (*sic*); Ph. byākaraṇaṃ.
[13] T. °nimittayogaṃ.
[14] T. subhayoganimittānuyogā.
[15] M. Ph. °gāmupavicāro; S. °upacāro.

massa jhānassa[1] saddo kaṇṭako. Dutiyassa jhānassa vitakkavicārā kaṇṭako[2]. Tatiyassa[3] jhānassa pīti kaṇṭako[4]. Catutthassa jhānassa assāsapassāsā kaṇṭako[2]. Saññāvedayitanirodhasamāpattiyā[5] saññā ca vedanā ca kaṇṭako[6]. Rāgo kaṇṭako. Doso kaṇṭako. Moho[7] kaṇṭako[7].

Akaṇṭakā bhikkhave viharatha, nikkaṇṭakā[8] bhikkhave viharatha, akaṇṭakanikkaṇṭakā[9] bhikkhave viharatha. Akaṇṭakā[10] bhikkhave arahanto[11], nikkaṇṭakā[12] bhikkhave arahanto[13], akaṇṭakanikkaṇṭakā[14] bhikkhave arahanto ti[15].

LXXIII.

1. Dasa yime[16] bhikkhave dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Katame dasa?

2. Bhogā[17] iṭṭhā kantā manāpā dullabhā lokasmiṃ. Vaṇṇo iṭṭho kanto manāpo dullabho lokasmiṃ. Ārogyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Sīlāni[18] iṭṭhāni kantāni manāpāni dullabhāni lokasmiṃ. Brahmacariyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Mittā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Bāhusaccaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Paññā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Dhammā[19] iṭṭhā kantā manāpā dullabhā lokasmiṃ. Saggā[20] iṭṭhā kantā manāpā dullabhā lokasmiṃ.

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[1] T. *continues:* vitakkavicarakanthako (*sic*) catutthassa *and so on.* [2] M. Ph. S. °kā.
[3] M$_6$. M$_7$ *omit this phrase.* [4] M. S. °kā.
[5] T. °nirodhaṃ samā°; S. °nirodham āpattiyā.
[6] S. °kā. [7] *omitted by* S. [8] T. S. *omit this phrase.*
[9] M. Ph. *omit this phrase;* M$_6$ *has* nikkaṇṭakā bh° vi°
[10] T. akaṇṭanikkaṇṭakā; S. akaṇṭakā nikaṇṭakā.
[11] M. Ph. viharatha.
[12] M. Ph. akaṇṭakā; S. *omits this phrase.*
[13] M. *adds* bhikkhave arah°; Ph. nikaṇṭakā bh° arah°
[14] T. M$_6$. M$_7$. S. °kā ni° [15] *omitted by* Ph.
[16] T. M$_7$ ime. [17] T. M$_6$. M$_7$ lābhā.
[18] Ph. sīlā; M. T. M$_6$. M$_7$ sīlaṃ. [19] S. dhammo.
[20] Ph. maggā; S. sattā *and so always.*

Ime[1] kho bhikkhave dasa dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

3. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā paripanthā[2]: —

4. Ālassaṃ[3] anuṭṭhānaṃ bhogānaṃ paripantho. Amaṇḍanā[4] avibhūsanā vaṇṇassa[5] paripantho[5]. Asappāyakiriyā ārogyassa paripantho. Pāpamittatā sīlānaṃ paripantho. Indriyāsaṃvaro[6] brahmacariyassa paripantho. Visaṃvādanā mittānaṃ paripantho. Asajjhāyakiriyā bāhusaccassa paripantho. Asussusā[7] aparipucchā paññāya paripantho. Ananuyogo apaccavekkhaṇā[8] dhammānaṃ paripantho. Micchāpaṭipatti saggānaṃ paripantho.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā paripanthā.

5. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā āhārā: —

6. Anālassaṃ[9] uṭṭhānaṃ[10] bhogānaṃ āhāro. Maṇḍanā vibhūsanā vaṇṇassa āhāro. Sappāyakiriyā ārogyassa āhāro. Kalyāṇamittatā sīlānaṃ āhāro. Indriyasaṃvaro brahmacariyassa āhāro. Avisaṃvādanā mittānaṃ āhāro. Sajjhāyakiriyā bāhusaccassa āhāro. Sussusā paripucchā paññāya āhāro. Anuyogo paccavekkhaṇā[11] dhammānaṃ āhāro. Sammāpaṭipatti saggānaṃ āhāro.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānam dullabhānaṃ lokasmiṃ ime dasa dhammā āhārā ti.

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1 M. Ph. *omit this phrase.*
2 M. Ph. paribandhā, *and so throughout.*
3 M. Ph. ālasyaṃ *throughout.*
4 S. *omits all from* Āmaṇḍanā *to* Asajjhāya°
5 T. vanna° 6 M. indriya-asaṃvaro; T. M_6 indriyasaṃ°
7 T. assu° 8 M_6. M_7 °nā; T. apaccavekkhamānā.
9 T. M_7 anālyassaṃ.
10 *all MSS. exc.* S. *put* uṭṭh° *before* anā°
11 T. M_6. M_7 °nā.

LXXIV.

1. Dasahi bhikkhave vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa[1]. Katamehi dasahi?

2. Khettavatthūhi[2] vaḍḍhati, dhanadhaññena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati.

Imehi kho bhikkhave dasahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassā ti.

Dhanena dhaññena ca yo 'dha[3] vaḍḍhati
puttehi dārehi ca catuppadehi ca,
sabhogavā[4] hoti yasassi pūjito
ñātīhi mittehi atho pi rājubhi[5].
Saddhāya sīlena ca yo 'dha vaḍḍhati
paññāya cāgena sutena cūbhayaṃ,
so tādiso sappuriso vicakkhaṇo
diṭṭh' eva dhamme ubhayena vaḍḍhatī ti.

LXXV.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Migasālā upāsikā yenāyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Migasālā upāsikā āyasmantaṃ Ānandaṃ etad avoca: —

2. Kathaṃkathā[6] nāmāyaṃ bhante Ānanda Bhagavatā

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[1] T. *adds* bhedā. [2] T. M_6. M_7 °nā. [3] T. *inserts* na.
[4] S. so bhagavā. [5] T. M_6. M_7 rājūhi.
[6] M. M_6. M_7 kathaṃkathaṃ.

dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo[1] brahmacārī ahosi[2] ārācārī[3] virato methunā gāmadhammā. So kālakato[4] Bhagavatā vyākato 'sakadāgāmī satto[5] Tusitaṃ[6] kāyaṃ[6] upapanno'[7] ti. Pettā[8] piyo me bhante Isidatto abrahmacārī ahosi sadārasantuṭṭho, so pi kālakato Bhagavatā vyākato 'sakadāgāmī satto[9] Tusitaṃ[6] kāyaṃ[6] upapanno' ti. Kathaṃkathā[10] nāmāyaṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan ti? 'Evaṃ[11] kho pan' etaṃ[12] bhagini Bhagavatā vyākatan' ti.

3. Atha kho āyasmā Ānando Migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho āyasmā Ānando pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca: Idhāhaṃ[13] bhante pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdiṃ[14]. Atha kho bhante Migasālā upāsikā yenāhaṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho bhante[15] Migasālā upāsikā maṃ etad avoca 'kathaṃkathā[16] nāmāyaṃ bhante Ānanda Bhagavatā dhammo

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1 Ph. Pū°; T. M_6. M_7 °no. 2 M. Ph. hoti.
3 T. ācārācāriṃ; M. Ph. anācārī; M_6 ācara; M_7 ācārī.
4 M. Ph. kālaṃk° *throughout.*
5 T. santo; M. Ph. patto. 6 Ph. Tusita°; M. Tussita°
7 T. M_6. M_7. S. uppanno *throughout.*
8 S. pitu; M_7 petapitā; M. Ph. pitāmaho *for* pettā piyo.
9 M. Ph. patto.
10 M. M_6 kathaṃkathaṃ; T. M_7 kathaṃ.
11 S. *adds* eva; M_6 *omits* evaṃ. 12 T. M_7 pana taṃ.
13 M_6 idha. 14 M. Ph. M_6. M_7. S. °di.
15 *omitted by* M. Ph. S.
16 M. T. M_6. M_7 kathaṃkathaṃ.

desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo[1] brahmacārī ahosi ārācārī[2] virato methunā gāmadhammā, so kālakato Bhagavatā vyākato «sakadāgāmī satto[3] Tusitaṃ[4] kāyaṃ[4] upapanno» ti. Pettā[5] piyo[5] me bhante Isidatto abrahmacārī ahosi sadārasantuṭṭho, so pi kālakato Bhagavatā vyākato «sakadāgāmī satto Tusitaṃ[4] kāyaṃ[4] upapanno» ti. Kathaṃkathā[6] nāmāyaṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan' ti? Evaṃ vutte ahaṃ bhante Migasālaṃ upāsikaṃ etad avocaṃ 'evaṃ kho pan' etaṃ bhagini Bhagavatā vyākatan' ti.

Kā[7] c' Ānanda Migasālā upāsikā bālā avyattā ambhakā[8] ambhakapaññā[9] ke ca purisapuggalaparopariye[10] ñāṇe[10]!

Dasa yime Ānanda puggalā santo saṃvijjamānā lokasmiṃ. Katame dasa?

4. Idh' Ānanda ekacco puggalo dussīlo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa taṃ dussīlyaṃ[11] aparisesaṃ[12] nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ[13] hoti[13], diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam[14] pi[15] vimuttiṃ na labhati. So kāyassa bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva[16] hoti no visesagāmī.

5. Idha pan' Ānanda ekacco puggalo dussīlo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti,

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[1] M. Pū°; T. M_6 °no. [2] M. Ph. anācārī; M_7 ācāra.
[3] M. Ph. patto. [4] M. Tussita°
[5] M. Ph. pitāmaho.
[6] M. T. M_6. M_7 kathaṃkathaṃ.
[7] M_6 kiṃ. [8] M. appakā; Ph. ammakā; S. andhakā.
[9] M. appaka°; Ph. appa°; S. andhaka°
[10] T. M_7. S. °puggalā; T. M_6. M_7. S. °pariya°
[11] M. Ph. dussilyaṃ; T. M_6. M_7 dussīlaṃ *throughout.*
[12] T. apariseyya. [13] *omitted by* T.
[14] M_7 samā°; S. sāma°; T. samāsakaṃ.
[15] *omitted by* T. M_6. M_7.
[16] M. d-eva; Ph. neva; M_6 r-eva.

yatth' assa taṃ dussīlyaṃ[1] aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ[2] hoti, sāmāyikam[3] pi vimuttiṃ labhati. So kāyassa bhedā parammaraṇā visesāya pareti no hānāya, visesagāmī yeva[4] hoti no hānagāmī.

Tatr' Ānanda pamāṇikā[5] paminanti[6]: 'imassāpi[7] te 'va[8] dhammā aparassāpi[9] te 'va[8] dhammā, kasmā nesaṃ[10] eko hīno eko paṇīto' ti? Taṃ hi tesaṃ[11] Ānanda hoti dīgharattaṃ ahitāya dukkhāya. Tatr' Ānanda yvāyaṃ[12] puggalo dussīlo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ dussīlyaṃ[13] aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ[2] hoti, sāmāyikam[3] pi vimuttiṃ labhati. Ayaṃ Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hi[14] Ānanda puggalaṃ dhammasoto[15] nibbahati. Tad anantaraṃ[16] ko jāneyya[17] aññatra Tathāgatena? Tasmā ti h' Ānanda mā puggalesu pamāṇikā[5] ahuvattha[18], mā puggalesu pamāṇaṃ gaṇhittha[19]. Khaññati[20] h' Ānanda puggalo[21] puggalesu pamāṇaṃ gaṇhanto, ahañ c' Ānanda[22] puggalesu pamāṇaṃ gaṇheyyaṃ[23], yo vā pan' assa mādiso.

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[1] M. Ph. dussilyaṃ; T. M_6. M_7 dussīlaṃ.
[2] M. Ph. T. M_6. M_7 paṭi°
[3] S. sāma°; T. samā°; M_6 sāmā° *and* samā°; M_7 sama° *and* samā°
[4] M. d-eva; Ph. neva; T. M_7 r-eva; M_6 r-evaṃ.
[5] T. M_6. M_7 °nikā.
[6] T. pamāṇanti; M_6. M_7 pamānanti.
[7] M. Ph. imassa pi. [8] *omitted by* M. T.
[9] M_6 parassāpi; T. *omits* apa° pi te dh°
[10] T. M_6. M_7 tesaṃ. [11] T. M_7 nesaṃ.
[12] T. M_6. M_7 so 'yaṃ.
[13] M. dussilyaṃ; M_6 dussīlaṃ; T. dussīlasaṃ.
[14] M. Ph. ca. [15] T. dhammā°
[16] T. M_6. M_7 °rānaṃ; M. Ph. tadantaraṃ.
[17] T. M_7 ja° [18] T. āhu° [19] T. M_7 gaṇhitvā; M_6 gahi.
[20] T. M_7. S. maññati; M_6 tasmā. [21] *omitted by* M. Ph.
[22] M_6 vā *for* c' Ān°; M_7 vā Ān° [23] T. M_7 °yya; M_6 °yyā.

6. Idha pan' Ānanda ekacco puggalo sīlavā hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa taṃ[1] sīlaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam[2] pi vimuttiṃ na labhati. So kāyassa bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva[3] hoti no visesagāmī.

7. Idha pan' Ānanda ekacco puggalo sīlavā hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ sīlaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ[4] hoti, sāmāyikam[5] pi vimuttiṃ labhati. So kāyassa bhedā parammaraṇā visesāya pareti no hānāya, visesagāmī yeva[3] hoti no hānagāmī. Tatr' Ānanda[6] . . . pe[7] . . . ahañ c' Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

8. Idha pan' Ānanda ekacco puggalo tibbarāgo[8] hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam[5] pi vimuttiṃ na labhati. So kāyassa bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva[9] hoti no visesagāmī.

9. Idha pan' Ānanda ekacco puggalo tibbarāgo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam[10] pi vimuttiṃ labhati. So

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[1] T. M_7 *add* mūlaṃ.
[2] S. sāma°; T. M_6 samā°; M_7 sāmā°
[3] M. d-eva; Ph. neva; T. M_6. M_7 r-eva.
[4] M. Ph. T. M_6. M_7 paṭi°, *and so in every similar case.*
[5] S. sāma°; T. M_7 samā°; M_6 samā° *and* sāmā°
[6] M. *adds* pamāṇikā paminanti. [7] M. la; Ph. pa.
[8] M. Ph. tippa° *throughout.*
[9] M. d-eva; Ph. no; T. M_6 r-eva.
[10] T. S. sāma°; M_7 samā°

kāyassa bhedā parammaraṇā visesāya pareti no hānāya, visesagāmī yeva[1] hoti no hānagāmī.

Tatr' Ānanda[2] . . . pe[3] . . . ahañ c'[4] Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

10. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam[5] pi vimuttiṃ na labhati. So kāyassa bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva[6] hoti no visesagāmī.

11. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam[7] pi vimuttiṃ labhati. So kāyassa bhedā parammaraṇā visesāya pareti no hānāya, visesagāmī yeva[1] hoti no hānagāmī.

Tatr' Ānanda[2] . . . pe[8] . . . ahañ c'[4] Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ[9], yo vā pan' assa mādiso.

12. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam[7] pi vimuttiṃ na labhati. So kāyassa bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva[1] hoti no visesagāmī.

13. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā

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1 M. d-eva; Ph. neva; T. M_6. M_7 r-eva.
2 M. Ph. *add* pamāṇikā paminanti; T. M_6. M_7 *add* pamānikā.
3 M. Ph. pa. 4 T. M_6. M_7 vā.
5 S. sāma°; T. samā°
6 M. d-eva; Ph. neva; M_7 r-eva; *in* T. M_6 *is a blunder.*
7 S. sāma°; M_7 samā°
8 M. la; Ph. pa. 9 T. °yya.

pi suppaṭividdhaṃ hoti, sāmāyikam[1] pi vimuttiṃ labhati. So kāyassa bhedā parammaraṇā visesāya pareti no hānāya, visesagāmī yeva[2] hoti no hānagāmī.

Tatr' Ānanda pamāṇikā paminanti: 'imassāpi te 'va[3] dhammā aparassāpi te 'va[3] dhammā, kasmā nesaṃ eko hīno eko paṇīto' ti? Taṃ hi tesaṃ Ānanda hoti dīgharattaṃ ahitāya dukkhāya. Tatr' Ānanda yvāyaṃ[4] puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam[5] pi vimuttiṃ labhati. Ayaṃ Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hi[6] Ānanda puggalaṃ dhammasoto nibbahati. Tadanantaraṃ[7] ko jāneyya aññatra Tathāgatena? Tasmā ti h' Ānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha. Khaññati[8] h' Ānanda puggalo[9] puggalesu pamāṇaṃ gaṇhanto, ahañ c'[10] Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ[11], yo vā pan' assa mādiso.

Kā c' Ānanda Migasālā upāsikā bālā avyattā ambakā[12] ambakapaññā[13] ke ca purisapuggalaparopariye[14] ñāṇe!

Ime kho Ānanda dasa puggalā santo saṃvijjamānā lokasmiṃ.

Yathārūpena Ānanda sīlena Purāṇo samannāgato ahosi, tathārūpena sīlena Isidatto samannāgato abhavissa. Na yidha Purāṇo Isidattassa gatim[15] pi aññassa. Yathārū-

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[1] S. sāma°
[2] M, d-eva; Ph. neva; M_7 r-eva; *in* T. M_6 *is a blunder.*
[3] *omitted by* M. [4] *omitted by* T. M_6.
[5] S. sāma°; T. M_7 samā°
[6] T. M_7 h' etaṃ; M. Ph. c'; M_6 *omits* hi.
[7] M. Ph. tadantaraṃ; M_7 tadantarānaṃ; T. M_6 *add* taṃ.
[8] T. M_7. S. maññati; M_6 tasmā ti. [9] *omitted by* M. Ph.
[10] T. M_6. M_7 vā. [11] T. °yya.
[12] M. appakā; Ph. ammakā; S. andhakā.
[13] M. Ph. appaka°; S. andhaka°
[14] S. °puggalā paropariya° [15] M. Ph. S. gati.

pāya c' Ānanda paññāya Isidatto samannāgato ahosi, tathārūpāya paññāya Purāṇo samannāgato abhavissa. Na yidha Isidatto Purāṇassa gatim[1] pi aññassa. Iti kho Ānanda ime puggalā ubhato[2] ekaṅgahīnā[3] ti.

LXXVI.

1. Tayo[4] bhikkhave dhammā loke na saṃvijjeyyuṃ, na Tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya[5]. Katame tayo?

2. Jāti ca[6] jarā ca[7] maraṇañ ca. Ime kho[8] bhikkhave tayo dhammā loke na saṃvijjeyyuṃ, na Tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya[9]. Yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā Tathāgato loke uppajjati arahaṃ sammāsambuddho, tasmā Tathāgatappavedito dhammavinayo loke dippati[10].

3. Tayo[11] bhikkhave dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ[6] pahātuṃ[6]. Katame tayo?

4. Rāgaṃ appahāya dosaṃ appahāya mohaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ[6] pahātuṃ[6].

5. Tayo[11] bhikkhave dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. Katame tayo?

6. Sakkāyadiṭṭhiṃ appahāya vicikicchaṃ appahāya sīlabbataparāmāsaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

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[1] Ph. S. gati. [2] M_6 ubho. [3] S. ekanta°
[4] M. Ph. S. *add* 'me.
[5] M_6. M_7. S. dīpeyya; M. Ph. dibbeyya *throughout.*
[6] *omitted by* T. M_7. [7] *omitted by* T. M_6.
[8] T. M_6. M_7 ca; *omitted by* M. Ph.
[9] T. M_7 uddipeyya. [10] M. Ph. dibbati.
[11] M. Ph. *add* 'me, *and so throughout.*

7. Tayo bhikkhave dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. Katame tayo?

8. Ayonisomanasikāraṃ appahāya kummaggasevanaṃ[1] appahāya cetaso līnattaṃ appahāya[2], ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

9. Tayo bhikkhave dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. Katame tayo?

10. Muṭṭhasaccaṃ appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

11. Tayo bhikkhave dhamme appahāya abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. Katame tayo?

12. Ariyānaṃ adassanakamyataṃ[3] appahāya ariyadhammaṃ[4] asotukamyataṃ[5] appahāya upārambhacittataṃ[6] appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

13. Tayo bhikkhave dhamme appahāya abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammaṃ asotukamyataṃ pahātuṃ upārambhacittataṃ[7] pahātuṃ. Katame tayo?

14. Uddhaccaṃ appahāya asaṃvaraṃ appahāya dussīlyaṃ[8] appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānaṃ addassanakamyataṃ pahātuṃ ariyadhammaṃ asotukamyataṃ[9] pahātuṃ upārambhacittataṃ pahātuṃ.

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[1] M. Ph. kumaggaº *always*.
[2] T. *adds* cetaso vikkhepaṃ *and continues as in* § 10.
[3] Ph. ºkāmataṃ; T. ºkammataṃ *throughout*.
[4] T. M_6. M_7 ºdhammassa. [5] M. *only here* ºkāmataṃ.
[6] T. ºcittaṃ. [7] T. ºcittakaṃ.
[8] M. Ph. dussilyaṃ; M_6 dussīlaṃ *throughout*.
[9] T. ºkamyakaṃ.

15. Tayo bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. Katame tayo?

16. Assaddhiyaṃ[1] appahāya avadaññutaṃ appahāya kosajjaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ.

17. Tayo bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. Katame tayo?

18. Anādariyaṃ appahāya dovacassataṃ appahāya pāpamittataṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

19. Tayo bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. Katame tayo?

20. Ahirikaṃ[2] appahāya anottappaṃ appahāya pamādaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

21. Ahiriko 'yaṃ bhikkhave anottappī pamatto[3] hoti. So pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. So pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ[4] pahātuṃ[4]. So kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ[5] pahātuṃ. So dussīlo samāno abhabbo ariyānaṃ adassanakamyataṃ[6] pahātuṃ ariyadhammaṃ[7] asotukamyataṃ[6] pahātuṃ upārambhacittataṃ[8] pahātuṃ. So upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ[9] pahātuṃ. So vikkhitta-

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1 M. Ph. asa° *throughout.* 2 T. M_6. M_7 anādariyaṃ.
3 T. M_6. M_7 pāpamitto. 4 *omitted by* T. M_7.
5 Ph. *here* dussīlyaṃ. 6 T. *henceforth* °kamyataṃ.
7 Ph. °dhamme. 8 T. M_6. M_7 °cittaṃ.
9 Ph. vikhittaṃ; S. vikkhittacittataṃ.

citto samāno abhabbo ayonisomanasikāraṃ[1] pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. So līnacitto samāno abhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. So vicikiccho[2] samāno abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. Rāgaṃ appahāya dosaṃ appahāya mohaṃ appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

22. Tayo bhikkhave dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. Katame tayo?

23. Rāgaṃ pahāya dosaṃ pahāya mohaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

24. Tayo bhikkhave dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. Katame tayo?

25. Sakkāyadiṭṭhiṃ pahāya vicikicchaṃ pahāya sīlabbataparāmāsaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

26. Tayo bhikkhave dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. Katame tayo?

27. Ayonisomanasikāraṃ pahāya[3] kummaggasevanaṃ pahāya cetaso līnattaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

28. Tayo bhikkhave dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. Katame tayo?

29. Muṭṭhasaccaṃ pahāya asampajaññaṃ pahāya cetaso vikkhepaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

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[1] M. sakkāyadiṭṭhiṃ *and so on as below.*

[2] S. ve°

[3] T. pahātuṃ, *then it continues:* Katame tayo? Muṭṭhasaccaṃ *and so on as in* § 29.

30. Tayo bhikkhave dhamme pahāya bhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. Katame tayo? Ariyānaṃ adassanakamyataṃ pahāya ariyadhammaṃ asotukamyataṃ pahāya upārambhacittataṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

31. Tayo bhikkhave dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammaṃ asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. Katame tayo?

32. Uddhaccaṃ pahāya asaṃvaraṃ pahāya dussīlyaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammaṃ asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.

33. Tayo bhikkhave dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. Katame tayo?

34. Assaddhiyaṃ pahāya avadaññutaṃ pahāya kosajjaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ.

35. Tayo bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. Katame tayo?

36. Anādariyaṃ pahāya dovacassataṃ pahāya pāpamittataṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

37. Tayo bhikkhave dhamme pahāya bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ. Katame tayo?

38. Ahirikaṃ pahāya anottappaṃ pahāya pamādaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

39. Hirimā'yaṃ bhikkhave ottappī appamatto hoti. So appamatto samāno bhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. So kalyāṇamitto

samāno bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. So āraddhaviriyo samāno bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussīlyaṃ pahātuṃ. So sīlavā samāno bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammaṃ asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. So anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. So avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. So alīnacitto samāno bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchaṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. So avicikiccho samāno bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. So[1] rāgaṃ pahāya dosaṃ pahāya mohaṃ pahāya bhabbo jātiṃ pahātuṃ[2] jaraṃ pahātuṃ[2] maraṇaṃ pahātun ti.

LXXVII.

1. Dasahi bhikkhave asaddhammehi samannāgato kāko Katamehi dasahi?

2. Dhaṃsī ca pagabbho ca tintiṇo[3] ca mahagghaso ca luddo[4] ca akāruṇiko ca dubbalo ca oravitā[5] ca muṭṭhassati ca necayiko[6] ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato kāko.

3. Evam eva kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhu. Katamehi dasahi?

4. Dhaṃsī ca pagabbho ca tintiṇo[3] ca mahagghaso ca luddo[4] ca akāruṇiko ca dubbalo ca oravitā[7] ca muṭṭhassati ca necayiko[6] ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhū ti.

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[1] *omitted by* Ph. S. [2] M. Ph. *insert* bhabbo.
[3] M. Ph. nillajjo. [4] M. Ph. S. luddho.
[5] M_7 dhiravito *erroneously for* ora°; Ph. oramitā; T. oramato; S. oravī; M_6 *omits* dubbalo ca oravitā ca.
[6] T. M_6. M_7 nerayiko; M_9 (Com.) nevāsiko ti nivāsakaro.
[7] T. oravikā; Ph. oramitā; S. oravī.

LXXVIII.

1. Dasahi bhikkhave asaddhammehi samannāgatā Nigaṇṭhā[1]. Katamehi dasahi?

2. Assaddhā[2] bhikkhave Nigaṇṭhā, dussīlā bhikkhave Nigaṇṭhā, ahirikā bhikkhave Nigaṇṭhā, anottappino bhikkhave Nigaṇṭhā, asappurisasambhattino[3] bhikkhave Nigaṇṭhā, attukkaṃsakaparavambhakā[4] bhikkhave Nigaṇṭhā, sandiṭṭhiparāmāsā[5] ādhānagāhiduppaṭinissaggino[6] bhikkhave Nigaṇṭhā, kuhakā[7] bhikkhave[7] Nigaṇṭhā[7], pāpicchā bhikkhave Nigaṇṭhā, micchādiṭṭhikā[8] bhikkhave Nigaṇṭhā.

Imehi kho bhikkhave dasahi asaddhammehi samannāgatā Nigaṇṭhā ti.

LXXIX.

1. Dasa yimāni bhikkhave āghātavatthūni. Katamāni dasa?

2. 'Anatthaṃ me acarī' ti[7] āghātaṃ[7] bandhati[7], 'anatthaṃ me caratī' ti[7] āghātaṃ[7] bandhati[7], 'anatthaṃ me carissatī' ti āghātaṃ bandhati, 'piyassa me manāpassa anatthaṃ acari . . . anatthaṃ carati . . . anatthaṃ carissatī' ti āghātaṃ[7] bandhati[7], 'appiyassa me amanāpassa atthaṃ acari . . . atthaṃ carati . . . atthaṃ carissatī' ti āghātaṃ bandhati, aṭṭhāne ca kuppati.

Imāni kho bhikkhave dasa āghātavatthūnī ti.

LXXX.

1. Dasa yime bhikkhave āghātapaṭivinayā. Katame dasa?

2. 'Anatthaṃ me acari, taṃ kut'ettha labbhā' ti āghātaṃ

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[1] Ph. Nigandhā *throughout.* [2] M. Ph. M_6 asa°
[3] T. asampurisambhattino; S. asappurisabh°
[4] M. Ph. attukkaṃsana° [5] S. °si.
[6] T. ādānagāhiduppaṭissaggino.
[7] *omitted by* T. M_6. M_7.
[8] M. Ph. pāpamittā.

paṭivineti[1], 'anatthaṃ me carati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'anatthaṃ me carissati, taṃ-kut'ettha labbhā' ti āghātaṃ paṭivineti, 'piyassa me manāpassa anatthaṃ acari . . . anatthaṃ[2] carati . . . anatthaṃ[2] carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'appiyassa me amanāpassa atthaṃ acari . . . atthaṃ carati . . . atthaṃ carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, aṭṭhāne ca na kuppati.

Ime kho bhikkhave dasa āghātapaṭivinayā ti.

Ākaṅkhavaggo[3] aṭṭhamo[4].

Tatr'[5] uddānaṃ:

Ākaṅkho[6] kaṇṭako iṭṭhā vaḍḍhī[7] ca Migasālaya
Abhabbo[8] c'eva[8] kāko ca Nigaṇṭhā dve[9] ca[9] vatthunī[10] ti[11].

LXXXI.

1. Ekaṃ samayaṃ Bhagavā Campāyaṃ viharati Gaggarāya pokkharaṇiyā[12] tīre. Atha kho āyasmā Bāhuno[13] yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Bāhuno Bhagavantaṃ etad avoca 'katīhi nu kho bhante dhammehi Tathāgato nissaṭo visaṃyutto vippamutto vimariyādikatena[14] cetasā viharatī' ti?

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1 M_6 °vinayeti *always*. 2 *omitted by* M. Ph.
3 T. M_6. M_7 Bhikkhuvaggo; Ph. Vaggo.
4 M. Ph. S. tatiyo. 5 S. tass'
6 *in* T. M_6. M_7 *the* uddāna *itself is missing*.
7 M. Ph. vaḍḍhi.
8 M. Ph. visamaññāgo.
9 Ph. nava; S. dasa.
10 M. vatthūnī. 11 *omitted by* S.
12 T. M_7 °ṇīyā.
13 S. Vāhuno; M_6 Bāhino; M. Ph. Vāhano *throughout*.
14 M. Ph. vipa° *throughout*.

2. Dasahi kho Bāhuna[1] dhammehi Tathāgato nissaṭo visaṃyutto vippamutto vimariyādikatena cetasā viharati. Katamehi dasahi?

3. Rūpena kho Bāhuna Tathāgato nissaṭo visaṃyutto vippamutto vimariyādikatena cetasā viharati. Vedanāya kho Bāhuna . . .[2] Saññāya kho Bāhuna . . . Saṅkhārehi kho Bāhuna . . . Viññāṇena kho Bāhuna . . . Jātiyā kho Bāhuna . . . Jarāya kho Bāhuna . . . Maraṇena kho Bāhuna . . . Dukkhehi kho Bāhuna . . . Kilesehi kho Bāhuna Tathāgato nissaṭo visaṃyutto vippamutto vimariyādikatena cetasā viharati.

4. Seyyathā pi Bāhuna uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma[3] tiṭṭhati[4] anupalittaṃ udakena, evam eva kho Bāhuna imehi dasahi dhammehi Tathāgato nissaṭo visaṃyutto vippamutto vimariyādikatena cetasā viharatī ti.

LXXXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno[5] kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: —

2. So vat' Ānanda bhikkhu assaddho[6] samāno imasmiṃ dhammavinaye vuddhiṃ[7] virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dussīlo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu appassuto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dubbacco[8] samāno imasmiṃ dhammavinaye

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[1] T. M_7 pana. [2] M. la; Ph. pa.
[3] T. accuggamati; M. Ph. paccuggamma.
[4] M. Ph. ṭhitaṃ. [5] M. Ph. nisinnaṃ.
[6] M. Ph. asa°
[7] S. vuḍḍhiṃ *throughout;* M. vuddhiṃ *and mostly* buddhiṃ.
[8] T. dummedhaṃ; M_7 dumodhaṃ vā.

vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpamitto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu kusīto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu muṭṭhassati samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu asantuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpiccho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu micchādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati.

So vat' Ānanda bhikkhu imehi[1] dasahi[2] dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati.

3. So vat' Ānanda bhikkhu saddho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu sīlavā samānò imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu bahussuto sutadharo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So[3] vat' Ānanda bhikkhu suvaco samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu kalyāṇamitto samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu āraddhaviriyo samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu upaṭṭhitasati samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ

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[1] S. *adds* kho. [2] *omitted by* M_7.
[3] M_6 *omits this sentence.*

āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu santuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu appiccho[1] samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati[2]. So vat' Ānanda bhikkhu sammādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjati.

So vat' Ānanda bhikkhu imehi[3] dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjatī ti.

LXXXIII.

1. Atha kho āyasmā Puṇṇiyo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Puṇṇiyo Bhagavantaṃ etad avoca 'ko nu kho bhante hetu ko paccayo yena app ekadā Tathāgataṃ dhammadesanā paṭibhāti, app ekadā[4] na[4] paṭibhātī'[4] ti?

2. Saddho ca Puṇṇiya bhikkhu hoti, no ca upasaṅkamitā[4], neva[4] tāva[5] Tathāgataṃ dhammadesanā paṭibhāti. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ Tathāgataṃ dhammadesanā paṭibhāti. Saddho ca Puṇṇiya bhikkhu hoti upasaṅkamitā ca, no ca payirupāsitā . . . pe[6] . . . payirupāsitā ca, no ca paripucchitā . . . paripucchitā[4] ca, no ca ohitasoto dhammaṃ suṇāti . . . ahitasoto[7] ca[4] dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti . . . sutvā ca[8] dhammaṃ dhāreti, no ca dhatānaṃ[9] dhammānaṃ atthaṃ upaparikkhati . . . dhatānañ ca[4] dhammānaṃ atthaṃ upaparikkhati, no ca attham

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[1] Ph. apāpiccho.
[2] T. °tī ti, *and herewith concludes this* Sutta.
[3] S. *adds* kho. [4] *omitted by* T.
[5] M_6 na ca tā *instead of* neva tāva; M_7 no va ca.
[6] *omitted by* M. Ph. S. [7] M_6 *omits* ohita° ca dh° su°
[8] *omitted by* T. M_6. M_7. [9] M. Ph. dhā° *throughout.*

aññāya dhammam aññāya dhammānudhammapaṭipanno hoti . . . attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca[1] hoti[2], no[2] ca[2] kalyāṇavāco[2] hoti[2] kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya[3] anelagaḷāya[4] atthassa viññāpaniyā, kalyāṇavāco ca[5] hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ, neva[6] tāva[6] Tathāgataṃ dhammadesanā paṭibhāti.

3. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca payirupāsitā[7] ca[7] paripucchitā ca ohitasoto ca dhammaṃ suṇāti sutvā ca[2] dhammaṃ dhāreti dhatānañ ca dhammānaṃ atthaṃ upaparikkhati attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca[1] hoti kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ, evaṃ Tathāgataṃ dhammadesanā paṭibhāti.

Imehi kho Puṇṇiya dasahi dhammehi samannāgatā ekantaṃ paṭibhānaṃ[8] Tathāgataṃ dhammadesanā hotī[9] ti.

LXXXIV.

1. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmantesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosuṃ. Āyasmā Mahāmoggallāno etad avoca: —

2. Idh' āvuso bhikkhu aññaṃ vyākaroti[10] 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti. Tam enaṃ Tathāgato vā Tathā-

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[1] *omitted by* Ph. T. M_6. M_7. S. [2] *omitted by* T.
[3] M. Ph. visa° *throughout.*
[4] T. M_6. M_7 °galāya *throughout.*
[5] *omitted by* T. M_6. M_7. [6] T. no ca.
[7] *omitted by* M_6. [8] M. Ph. °nā; *omitted by* S.
[9] S. paṭibhātī; *omitted by* M_6. [10] T. vya°

gatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati[1] samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena[2] paracittapariyāyakusalena samanuyuñjiyamāno[3] samanugāhiyamāno[4] samanubhāsiyamāno[4] iriṇaṃ[5] āpajjati, vijinaṃ[6] āpajjati, anayaṃ[7] āpajjati[7], vyasanaṃ āpajjati, anayavyasanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[8] paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[8] paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Kodhano kho panāyam[9] āyasmā kodhapariyuṭṭhitena cetasā bahulaṃ viharati, kodhapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Upanāhī kho panāyam āyasmā upanāhapariyuṭṭhitena cetasā bahulaṃ viharati, upanāhapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Makkhī kho panāyam āyasmā makkhapariyuṭṭhitena cetasā bahulaṃ viharati, makkhapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Paḷāsī[10] kho panāyam āyasmā paḷāsapariyuṭṭhitena cetasā bahulaṃ viharati, paḷāsapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Issukī kho panāyam āyasmā issāpariyuṭṭhitena cetasā bahulaṃ viharati, issāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Maccharī kho panāyam āyasmā maccherapariyuṭṭhitena cetasā bahulaṃ viharati, maccherapariyuṭṭhānaṃ

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[1] T. M_7 °gāyati; *omitted by* M_6. [2] *omitted by* M_6.
[3] T. °jissamāno. [4] *omitted by* T. M_7.
[5] T. M_6. M_7 irinaṃ; Ph. S. iraṇaṃ.
[6] T. vijiṇaṃ; M. Ph. S. viçinaṃ. [7] *omitted by* T.
[8] *omitted by* T. M_6.
[9] M. Ph. S. pana ayam *throughout;* M. Ph. *omit* pana *in the first sentence.*
[10] T. M_6. M_7 pal° *throughout.*

kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṭho[1] kho panāyam āyasmā sāṭheyyapariyuṭṭhitena[2] cetasā bahulaṃ viharati, sāṭheyyapariyuṭṭhānaṃ[2] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Māyāvī kho panāyam āyasmā māyāpariyuṭṭhitena cetasā bahulaṃ viharati, māyāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpiccho kho panāyam āyasmā icchāpariyuṭṭhitena cetasā bahulaṃ viharati, icchāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati[3] kho panāyam āyasmā uttarikaraṇīye oramattakena visesādhigamena antarāvosānaṃ āpanno, antarāvosānagamanaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjatī ti.

LXXXV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetīsu viharati Sahajātiyaṃ[4]. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo[5] ti. Āvuso[6] ti kho te bhikkhū āyasmato Mahācundassa paccassosuṃ. Āyasmā Mahācundo etad avoca: —

2. Idhāvuso bhikkhu katthī hoti vikatthī[7] adhigamesu 'ahaṃ[8] paṭhamaṃ[9] jhānaṃ[9] samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ

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[1] M. satho; Ph. sato. [2] M. Ph. sātheyya°
[3] T. M_6. M_7 sati. [4] T. Sā° [5] M. M_7 °ve.
[6] T. M_6. M_7 *have* pe *instead of this phrase.*
[7] T. M_6 katthi. [8] T. so ahaṃ.
[9] T. M_6. M_7 paṭhamajjhānaṃ *and the like everywhere.*

ākāsānañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaññāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pī' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[1] paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ[2] āpajjati, vijinaṃ[3] āpajjati, anayaṃ āpajjati, vyasanaṃ āpajjati, anayavyasanaṃ[4] āpajjati[4]. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[5] paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthī hoti[1] vikatthī adhigamesu[6] 'ahaṃ paṭhamaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi . . . pe[7] . . . ahaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pī' ti[1]? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Dīgharattaṃ kho[8] ayam āyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī na santatakārī[9] na santatavuttī[9] sīlesu. Dussīlo ayam āyasmā, dussīlyaṃ[10] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho[11] kho panāyam āyasmā[12], assaddhiyaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho pana ayam āyasmā anācāro, appasaccaṃ[13] kho pana Tathāgatappavedite dhammavinaye parihānam

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[1] *omitted by* T. M₇.
[2] T. M₇ irīnaṃ; M₆ irinaṃ; Ph. S. iraṇaṃ.
[3] *all MSS. exc.* M₆ *have* vicinaṃ.
[4] *omitted by* T. M₆. M₇. [5] *omitted by* M₇.
[6] M₆ adhigamatīsu.
[7] M. la; Ph. pa. [8] T. M₆. M₇ *add* pana.
[9] M. santa°; T. sataka°; S. satta° [10] M. dussi°
[11] M. Ph. asa° [12] S. *adds* anācāro.
[13] M₆ appassutaṃ.

etaṃ. Dubbaco kho panāyam āyasmā[1], dovacassatā[2] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusīto kho panāyam āyasmā, kosajjaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati[3] kho panāyam āyasmā, muṭṭhasaccaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā[4] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo[5] kho panāyam āyasmā, dubbharatā[6] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho panāyam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. Seyyathā[7] pi āvuso sahāyako[8] sahāyakaṃ evaṃ vadeyya 'yadā te samma dhanena[9] dhanakaraṇīyaṃ assa[10], yācissasi[11] maṃ dhanaṃ, dassāmi te dhanan' ti. So kismiñci[12]-d-eva dhanakaraṇīye samuppanne sahāyako sahāyakaṃ evaṃ vadeyya 'attho me samma dhanena, dehi me dhanan' ti. So evaṃ vadeyya 'tena hi samma idha khaṇāhī'[13] ti. So tatra khaṇanto nādhigaccheyya. So[14] evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhī' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, tena hi samma[15] idha khaṇāhī' ti. So tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma[16] avaca: idha khaṇāhī' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ

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[1] S. *adds* anācāro. [2] T. °taṃ.
[3] M. Ph. muṭṭhasati. [4] M. Ph. kohaññaṃ.
[5] M. Ph. dubh°; T. dubbharakāro. [6] M. Ph. dubh°
[7] M_6 *omits all from* Seyyathā pi *to* me dhanan ti.
[8] T. sahāyo. [9] M. Ph. bandho. [10] T. assā.
[11] M. Ph. parājeyyāpi; S. pavedeyyāsi.
[12] T. M_7 kismici.
[13] M. M_6 khan° *throughout;* T. khaṇ° *and* khan°
[14] *omitted by* T. [15] T. sammā.
[16] *omitted by* M.

avacaṃ, tena hi samma[1] idha khaṇāhī' ti. So[2] tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhī' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, api ca aham eva ummādaṃ pāpuṇiṃ cetaso vipariyāyan' ti. Evam eva kho āvuso bhikkhu katthī hoti vikatthī adhigamesu 'ahaṃ paṭhamaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākāsānañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaññāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pī'[3] ti[3]. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena[3] paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ[4] āpajjati, vijinaṃ[5] āpajjati, anayaṃ āpajjati, vyasanaṃ āpajjati, anayavyasanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthī hoti[3] vikatthī[3] adhigamesu 'ahaṃ paṭhamaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi[6] pi[6] . . . pe[7] . . . ahaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pī' ti[8]? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:

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[1] T. sammā. [2] T. M_7 atha so; M_6 atha kho.
[3] *omitted by* T. [4] M_6 irinaṃ; Ph. S. iraṇaṃ.
[5] T. vijiṇaṃ; M. Ph. M_7. S. vicinaṃ.
[6] *omitted by* M. Ph. [7] M. la; Ph. pa.
[8] *omitted by* M. Ph. S.

Dīgharattaṃ kho ayam āyasmā khaṇḍakārī chiddakārī sabalakārī sammāsakārī na santatakārī[1] na santatavuttī[2] sīlesu. Dussīlo ayam āyasmā, dussīlyaṃ[3] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho[4] kho panāyam āyasmā, assaddhiyaṃ[4] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho panāyam āyasmā anācāro, appasaccaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbaco kho panāyam āyasmā, dovacassatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusīto kho panāyam āyasmā, kosajjaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati[5] kho panāyam āyasmā, muṭṭhasaccaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā[6] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo[7] kho pana ayam āyasmā, dubbharatā[7] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho pana ayam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

4. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjatī ti.

LXXXVI.

1. Ekaṃ samayaṃ āyasmā Mahākassapo Rājagahe viharati Veḷuvane Kalandakanivāpe. Tatra kho āyasmā

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[1] Ph. sata°; S. satata°
[2] Ph. S. satata°
[3] M. Ph. dussilyaṃ; T. M_6. M_7 dussīlaṃ.
[4] M. Ph. asa° [5] M. muṭṭhasati.
[6] M. kohaññaṃ; Ph. kuhato; T. kuna.
[7] M. Ph. dubh°

Mahākassapo bhikkhū āmantesi[1]: — Āvuso bhikkhavo[2] ti. Āvuso ti kho te bhikkhū āyasmato Mahākassapassa paccassosuṃ. Āyasmā Mahākassapo etad avoca: —

2. Idhāvuso bhikkhu aññaṃ vyākaroti[3] 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ[4] āpajjati, vijinaṃ[5] āpajjati, anayaṃ āpajjati, vyasanaṃ[6] āpajjati[6], anayavyasanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Adhimāniko[7] kho[8] ayam āyasmā adhimānasacco[9] appatte pattasaññī akate katasaññī anadhigate adhigatasaññī adhimānena aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[10] paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā nissāya adhimāniko adhimānasacco appatte pattasaññī akate katasaññī anadhigate adhigatasaññī adhimānena aññaṃ vyākaroti 'khīṇā

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[1] T. M_6. M_7 *continue:* Āyasmā Mahā°
[2] M. Ph. °ve. [3] T. vya° *always.*
[4] M_6 irinaṃ; M_7 irīnaṃ; Ph. S. iraṇaṃ.
[5] M. Ph. S. vicinaṃ; M_7 *omits* vi° ā°
[6] *omitted by* M_6. [7] T. M_7 adhigamāniko.
[8] *omitted by* T. M_6. M_7; S. *adds* pana.
[9] T. adhigamāna°
[10] *omitted by* T.

jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: 'Bahussuto kho panāyam[1] āyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa[2] dhammā bahussutā dhatā[3] vacasā paricitā manasānupekkhitā[4] diṭṭhiyā suppaṭividdhā, tasmā ayam āyasmā adhimāniko adhimānasacco appatte pattasaññī akate katasaññī anadhigate adhigatasaññī adhimānena aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmī' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo[5] paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Abhijjhālu kho panāyam āyasmā abhijjhāpariyuṭṭhitena cetasā bahulaṃ viharati, abhijjhāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Vyāpādo[6] kho panāyam āyasmā vyāpādapariyuṭṭhitena[7] cetasā bahulaṃ viharati, vyāpādapariyuṭṭhānaṃ[7] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Thīnamiddho[8] kho panāyam āyasmā thīnamiddhapariyuṭṭhitena cetasā bahulaṃ viharati, thīnamiddhapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Uddhato kho panāyam āyasmā uddhaccapariyuṭṭhitena cetasā bahulaṃ viharati, uddhaccapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Vicikiccho[9] kho panāyam āyasmā vicikicchāpariyuṭṭhitena cetasā bahulaṃ viharati, vicikicchāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kammārāmo kho panāyam āyasmā kammarato kammārāmataṃ anuyutto,

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[1] T. M_6. M_7 ayam. [2] M. T. M_7 °passa.
[3] M. Ph. dhā° [4] T. M_7 manasā pe°
[5] *omitted by* T. [6] S. byāpanno; T. vya°
[7] T. vya° [8] Ph. °middhaṃ; S. °middhī.
[9] S. ve°; Ph. °cchī.

kammārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Bhassārāmo kho panāyam āyasmā bhassarato bhassārāmataṃ anuyutto, bhassārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Niddārāmo kho panāyam āyasmā niddārato niddārāmataṃ anuyutto, niddārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṅgaṇikārāmo kho panāyam āyasmā saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto, saṅgaṇikārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati[1] kho panāyam āyasmā uttarikaraṇīye[2] oramattakena visesādhigamena antarāvosānaṃ āpanno, antarāvosānagamanaṃ[3] kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānam etaṃ vijjatī ti.

LXXXVII.

1. Tatra kho Bhagavā Kālakaṃ[4] bhikkhuṃ ārabbha[5] bhikkhū[5] āmantesi: — Bhikkhavo ti. Bhadante[6] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Idha bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī, ayam pi dhammo na piyattāya[7] na garuttāya[8] na bhāvanāya na sāmaññāya[9] na ekībhāvāya saṃvattati.

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[1] *all MSS. exc.* S. *have* sati.
[2] T. M_7 uttariṃ ka° [3] M. °vosānaṃ ga°
[4] M_7 Kaḷakaṃ; M. Ph. Kālaṅkataṃ; T. Kalandakaṃ; S. Kāḷakabhikkhuṃ.
[5] *omitted by* T. M_7. [6] M. Ph. bhaddante.
[7] Ph. piyatthāya; M. S. piyatāya; T. M_6 piyattā.
[8] Ph. garutthāya; M. S. garutāya *throughout.*
[9] T. saṃmaṃñāya.

3. Puna ca paraṃ bhikkhave bhikkhu na sikkhākāmo hoti[1] sikkhāsamādānassa[2] na vaṇṇavādī. Yam pi bhikkhave bhikkhu na sikkhākāmo hoti sikkhāsamādānassa[3] na vaṇṇavādī, ayam pi dhammo na piyattāya[4] na garuttāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

4. Puna ca paraṃ bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[5] . . . na ekībhāvāya saṃvattati.

5. Puna ca paraṃ bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[5] . . . na ekībhāvāya saṃvattati.

6. Puna ca paraṃ bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[5] . . . na ekībhāvāya saṃvattati.

7. Puna ca paraṃ bhikkhave bhikkhu saṭho[6] hoti sāṭheyyavinayassa[7] na vaṇṇavādī. Yam pi bhikkhave bhikkhu saṭho[8] hoti sāṭheyyavinayassa[7] na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[5] . . . na ekībhāvāya saṃvattati.

8. Puna ca paraṃ bhikkhave bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[5] . . . na ekībhāvāya saṃvattati.

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[1] T. M_6. M_7 *insert* na.
[2] T. °dāyanassa; M. Ph. sikkhākāmassa.
[3] M. Ph. °kāmassa.
[4] Ph. piyatthāya; M. S. piyatāya *throughout*.
[5] M. Ph. S. *in full*.
[6] M. Ph. satho; T. M_7 saṭṭho.
[7] M. Ph. sāth°
[8] M. Ph. satho.

9. Puna ca paraṃ bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo[1] hoti dhammanisantiyā na vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo[2] hoti dhammanisantiyā na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[3] . . . na ekībhāvāya saṃvattati.

10. Puna ca paraṃ bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe[3] . . . ekībhāvāya saṃvattati.

11. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako[4] hoti paṭisanthārakassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayam pi dhammo na piyattāya na garuttāya na bhāvanāya na sāmaññāya na ekībhāvāya saṃvattati.

12. Evarūpassa bhikkhave bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun' ti. Atha kho naṃ[5] sabrahmacārī na c'eva[6] sakkaronti na[7] garukaronti na[7] mānenti na[7] pūjenti. Taṃ kissa hetu? Tathā hi 'ssa[8] bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

13. Seyyathā pi bhikkhave assakhaluṅkassa[9] kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājānīyaṭṭhāne[10] ṭhapeyyuṃ ājānīyabhojanañ ca bhojeyyuṃ ājānīyaparimajjanañ ca parimajjeyyun' ti. Atha kho naṃ manussā na c'eva ājānīyaṭṭhāne ṭhapenti na ca ājānīyabhojanaṃ bhojenti na ca ājānīyaparimajjanaṃ parimajjanti[11].

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[1] M. nisāmana°; T. nandisamāka°; M. Ph. S. *have the ending in* ko.
[2] M. nisāmana°; T. nandisāmaka°
[3] M. Ph. S. *in full.* [4] M. Ph. °sandh° *always.*
[5] M_6 taṃ. [6] S. neva.
[7] *omitted by* T. [8] T. Tathāgatassa.
[9] Ph. °pūḷakassa; S. °mūḷhakassa; M_6. M_7 °khaḷulokassa
[10] S. *adds* ca. [11] M_6 °majjenti.

Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sāṭheyyāni[1] kūṭeyyāni[2] jimheyyāni[3] vaṅkeyyāni[4] appahīnāni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun' ti. Atha kho naṃ sabrahmacārī na c'eva[5] sakkaronti na[6] garukaronti na[6] mānenti na[6] pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

14. Idha pana[7] bhikkhave bhikkhu na[8] adhikaraṇiko[8] hoti adhikaraṇasamathassa vaṇṇavādī. Yam pi bhikkhave bhikkhu na[9] adhikaraṇiko[9] hoti adhikaraṇasamathassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

15. Puna ca paraṃ bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa[10] vaṇṇavādī. Yam pi bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa[10] vaṇṇavādī, ayam pi dhammo piyattāya . . .[11] ekībhāvāya saṃvattati.

16. Puna ca paraṃ bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayam pi dhammo . . .[12] ekībhāvāya saṃvattati.

17. Puna ca paraṃ bhikkhave bhikkhu akkodhano[13] hoti kodhavinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu akkodhano[13] hoti kodhavinayassa vaṇṇavādī, ayam pi dhammo . . . pe[14] . . . ekībhāvāya saṃvattati.

18. Puna ca paraṃ bhikkhave bhikkhu amakkhī hoti makkhavinayassa[15] vaṇṇavādī. Yam pi bhikkhave bhikkhu amakkhī hoti makkhavinayassa[15] vaṇṇavādī, ayam pi dhammo . . .[16] ekībhāvāya saṃvattati.

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[1] M. Ph. sāṭh° [2] M. Ph. T. M_6 ku°
[3] M_6 parijimheyyāni. [4] M_6 keseyyāni.
[5] M_6 taṃ. [6] S. neva.
[7] *omitted by* Ph. [8] T. M_6. M_7 nādhi°; T. °ṇi.
[9] T. M_6. M_7 nādhi°; T. °yo; Ph. °ṇi.
[10] M. Ph. °kāmassa. [11] M. Ph. S. *in full*.
[12] M. la; Ph. pa; S. pe. [13] M. Ph. ako°
[14] M. la; Ph. pa. [15] T. M_6. M_7 makkhi° [16] M. la; S. pe.

19. Puna ca paraṃ bhikkhave bhikkhu asaṭho[1] hoti sāṭheyyavinayassa[2] vaṇṇavādī. Yam pi bhikkhave bhikkhu asaṭho[1] hoti sāṭheyyavinayassa[2] vaṇṇavādī, ayam pi dhammo . . .[3] ekībhāvāya saṃvattati.

20. Puna ca paraṃ bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayam pi dhammo . . .[3] ekībhāvāya saṃvattati.

21. Puna ca paraṃ bhikkhave bhikkhu dhammānam nisāmakajātiyo[4] hoti dhammanisantiyā vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānaṃ nisāmakajātiyo[4] hoti dhammanisantiyā vaṇṇavādī, ayam pi dhammo . . .[3] ekībhāvāya saṃvattati.

22. Puna ca paraṃ bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī. Yam pi bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī, ayam pi dhammo . . .[3] ekībhāvāya saṃvattati.

23. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako[5] hoti paṭisanthārakassa vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako[5] hoti paṭisanthārakassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

24. Evarūpassa bhikkhave bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyum pūjeyyun' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.

25. Seyyathā pi bhikkhave bhaddassa assājānīyassa kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājānīyaṭṭhāne[6] ṭhapeyyuṃ[7] ājānīyabhojanañ ca bhojjeyyuṃ ājānīyaparimajjanañ ca parimajjeyyun' ti. Atha kho naṃ manussā ājānīyaṭṭhāne[8] ṭhapenti ājānīyabhojanañ ca

[1] M. Ph. asatho. [2] M. Ph. sātho
[3] M. la; S. pe. [4] M. Ph. S. °ko.
[5] T. °no; M_7 °no *and* °ko. [6] S. *adds* ca.
[7] S. ṭhā° [8] M. Ph. S. *add* ca.

bhojenti ājānīyaparimajjanañ ca parimajjanti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sāṭheyyāni[1] kūṭeyyāni[2] jimheyyāni vaṅkeyyāni[3] pahīnāni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi na[4] evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassantī ti.

LXXXVIII.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako[5] ariyupavādī sabrahmacārīnaṃ, aṭṭhānam etaṃ anavakāso[6], yaṃ so[7] dasannaṃ vyasanānaṃ aññataraṃ[8] vyasanaṃ na[9] nigaccheyya. Katamesaṃ dasannaṃ?

2. Anadhigataṃ nādhigacchati[10], adhigatā[11] parihāyati[12], saddhammassa na vodāyati[13], saddhammesu vā adhimāniko hoti, anabhirato[14] vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ[15] āpajjati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ, sammūḷho kālaṃ karoti, kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati[16].

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyupavādī sabrahmacārīnaṃ, aṭṭhānam etaṃ anavakāso[6], yaṃ so[7] imesaṃ dasannaṃ vyasanānaṃ aññataraṃ[8] vyasanaṃ na[9] nigaccheyyā ti.

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[1] M. Ph. sāth° [2] M. Ph. T. M_6 ku°
[3] *omitted by* T. [4] T. M_6 no.
[5] M_6 °ko pari°; T. M_7 akkosaparibhāsako (T. °to).
[6] M. ava° [7] *omitted by* M. Ph.
[8] M. S. aññataraññataraṃ. [9] *omitted by* M. T. M_6. M_7.
[10] T. °gacchanti; M_6 °gaccheyyāti.
[11] M. Ph. °taṃ. [12] T. M_6. M_7 °yanti.
[13] M. Ph. M_6. M_7. S. °yanti; T. vodānanti.
[14] T. anadhirato.
[15] *omitted by* Ph. [16] T. M_6. M_7 uppajjati.

LXXXIX.

1. Atha kho Kokāliko[1] bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Kokāliko bhikkhu Bhagavantaṃ etad avoca 'pāpicchā bhante Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā[2] h'evaṃ[2] Kokālika[2], pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Dutiyam pi kho Kokāliko bhikkhu Bhagavantaṃ etad avoca 'kiñcāpi me bhante Bhagavā saddhāyiko paccayiko, atha kho pāpicchā 'va[3] Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā h'evaṃ Kokālika, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Tatiyam pi kho Kokāliko bhikkhu Bhagavantaṃ etad avoca '. . . pe[4] . . . pesalā Sāriputta-Moggallānā' ti.

2. Atha kho Kokāliko bhikkhu uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Acirapakkantassa ca Kokālikassa bhikkhuno sāsapamattīhi[5] piḷakāhi[6] sabbo kāyo phuṭo[7] ahosi. Sāsapamattiyo hutvā muggamattiyo ahesuṃ, muggamattiyo hutvā kalāyamattiyo[8] ahesuṃ. Kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ. Kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ. Kolamattiyo hutvā āmalakamattiyo[9] ahesuṃ. Āmalakamattiyo[9] hutvā beluvasalāṭukamattiyo[10] ahesuṃ. Beluvasalāṭukamattiyo[10] hutvā billamattiyo[11] ahesuṃ. Billamattiyo hutvā pabhijjiṃsu.

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[1] Ph. °yo *throughout;* T. M_6. M_7 °ko *and* °yo.
[2] Ph. vadehi. [3] T. vā; *omitted by* Ph.
[4] M. Ph. S. *in full.* [5] T. M_6 °mattāhi.
[6] M_6. M_7 pila°; T. pilikāhi; Ph. piḷikāhi.
[7] S. phuṭṭho.
[8] M. Ph. kaḷ°; S. kāḷ°; M_7 kal° *and* kāl°
[9] M. tiṇḍuka°
[10] S. ve°; M_6 °sālāṭuka°; T. velusāṭuka°; M. peḷuvasalāruka°; Ph. tiṇḍuka°
[11] S. villa°; M. bila°; Ph. beḷu°; M_6 bilāla°

Pubbañ ca lohitañ ca paggharimsu[1]. Svāssudam[2] kadalipattesu[3] seti[4] maccho va visagilito[5].

3. Atha kho Tuduppaccekabrahmā[6] yena Kokāliko bhikkhu ten' upasaṅkami, upasaṅkamitvā vehāse ṭhatvā Kokālikaṃ bhikkhuṃ etad avoca 'pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. 'Ko 'si tvaṃ āvuso' ti? 'Ahaṃ Tuduppaccekabrahmā' ti. 'Nanu tvaṃ āvuso Bhagavatā anāgāmī vyākato[7], atha kiñcarahi[8] idhāgato, passa[9] yāva[10] te idaṃ aparaddhan' ti. Atha kho Tuduppaccekabrahmā Kokālikaṃ bhikkhuṃ gāthāya ajjhabhāsi:

Purisassa hi jātassa kuthāri[11] jāyate mukhe
yāya chindati[12] attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.
Yo nindiyaṃ pasaṃsati
taṃ vā nindati yo pasaṃsiyo
vicināti mukhena so kaliṃ[13]
kalinā[14] tena sukhaṃ na vindati.
Appamatto[15] ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro[16] kali
yo sugatesu[17] manaṃ padosaye[18].
Sataṃ sahassānaṃ nirabbudānaṃ
chattiṃsati[19] pañca[20] ca[20] abbudāni[21]
yam ariyagarahī[22] nirayaṃ upeti
vācaṃ manañ[23] ca[23] paṇidhāya[24] pāpakan ti.

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[1] Ph. pagghari. [2] Ph. svassudaṃ; M_6. M_7 sossudaṃ.
[3] M. kaddali° [4] T. so. [5] T. M_6. M_7. S. °kalikato.
[6] S. Tudi pa°; M. Ph. Turi pa° *throughout.*
[7] T. vya° [8] T. °rah'. [9] *omitted by* Ph.
[10] M. Ph. S. yāvañ ca; M_7 yāva va.
[11] Ph. M_7. S. °rī; M. Ph. S. kudh°
[12] T. pandati; M_7 nāti. [13] T. M_7 Kokālikaṃ.
[14] T. kali. [15] M. °mattako; M_6 *has a blunder.*
[16] T. mantataro. [17] T. °tīsu.
[18] M_7 padesaye; M. Ph. padūsaye.
[19] S. chattiṃsa, *but adds* ca; M_6 chattiṃ.
[20] T. paccamaṃ. [21] T. M_7 °dā. [22] M. M_6 °hi.
[23] *omitted by* M_6. [24] T. M_6. M_7 paṇ°

4. Atha kho Kokāliko bhikkhu ten' evābādhena kālam akāsi. Kālakato ca Kokāliko bhikkhu padumanirayaṃ[1] upapajjati[2] Sāriputta-Moggallānesu cittaṃ āghātetvā[3]. Atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇo[4] kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Brahmā Sahampati Bhagavantaṃ etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ[1] upapanno[5] Sāriputta-Moggallānesu cittaṃ āghātetvā'[3] ti. Idam avoca Brahmā Sahampati, idaṃ vatvā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

5. Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi: Imaṃ bhikkhave rattiṃ Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇo[6] kevalakappaṃ Jetavanaṃ obhāsetvā yenāhaṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho bhikkhave Brahmā Sahampati maṃ etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ upapanno[7] Sāriputta-Moggallānesu cittaṃ āghātetvā'[8] ti. Idam avoca bhikkhave Brahmā Sahampati, idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyī ti.

6. Evam vutte aññataro bhikkhu Bhagavantaṃ etad avoca 'kīva[9] dīghaṃ[10] nu kho bhante padumanirayel[11] āyuppamāṇan' ti? 'Dīghaṃ kho bhikkhu padumaniraye[11] āyuppamāṇaṃ, taṃ[12] na[13] sukaraṃ saṃkhātuṃ «ettakāni

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[1] M. Ph. padumaṃ ni°
[2] Ph. S. uppajjati; T. M_6. M_7 uppajji.
[3] Ph. S. āghāṭ° [4] M. M_6 °vaṇṇā; T. M_7 °vaṇṇa.
[5] T. M_6. M_7 uppanno.
[6] M. Ph. T. M_6 °vaṇṇā; M_7 °vaṇṇa.
[7] T. M_6. M_7 uppanno. [8] S. āghāṭ° *always*.
[9] T. kīvañ ca; M. kiṃva; Ph. kiṃ; M_6 kīdiso.
[10] Ph. cīraṃ; *omitted by* M_6. [11] M. padume ni°
[12] M. *puts* taṃ *after* na. [13] *omitted by* T.

vassānī» ti iti[1] vā «ettakāni vassasatānī» ti iti[1] vā «ettakāni vassasahassānī» ti iti[1] vā «ettakāni vassasatasahassānī» ti iti[1] vā' ti. 'Sakkā pana bhante upamā kātun' ti? 'Sakkā bhikkhū' ti. Bhagavā avoca: —

Seyyathā pi bhikkhu vīsatikhāriko Kosalako tilavāho, tato[2] puriso vassasatassa[3] vassasatassa[3] accayena[4] ekam ekaṃ tilaṃ uddhareyya. Khippataraṃ kho so bhikkhu vīsatikhāriko Kosalako tilavāho[5] iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na[6] tveva[6] eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā[7], evam eko[8] nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko ababo[9] nirayo[10]. Seyyathā pi bhikkhu vīsati ababā[11] nirayā, evam eko ahaho[12] nirayo. Seyyathā pi bhikkhu vīsati ahahā nirayā, evam eko aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako[13] nirayo. Seyyathā pi bhikkhu uppalakā[14] nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokāliko bhikkhu upapanno[15] Sāriputta-Moggallānesu cittaṃ āghātetvā ti.

Idam avoca Bhagavā, idaṃ vatvāna[16] Sugato athāparaṃ etad avoca Satthā:

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[1] *omitted by* M. Ph. S. [2] T. ti te.
[3] M_6 vassasatassa vassasahassa; M_7 vassasatasahassa vassatasahassa (*sic*); S. vassasatasahassassa.
[4] S. pacc° [5] T. *adds* ti. [6] *omitted by* M_7.
[7] Ph. °yo. [8] T. M_6. M_7 eva kho *throughout.*
[9] M_6. M_7. S. ababbo; T. abbudo.
[10] T. *adds* Seyyathā pi bh° vī° abbudā ni°, evam eva kho abbudo ni°
[11] S. ababbā; T. abbudā.
[12] T. M_6. M_7 abhabbo.
[13] S. uppalo. [14] S. uppalā.
[15] T. M_6. M_7 uppanno.
[16] M. vatvā ca; T. M_6. M_7 vatvā.

Purisassa hi jātassa kuthāri[1] jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.
Yo nindiyaṃ pasaṃsati
taṃ vā nindati yo pasaṃsiyo
vicināti mukhena so kaliṃ
kalinā[2] tena[2] sukhaṃ na[3] vindati.
Appamatto[4] ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro[5] kali
yo sugatesu manaṃ padosaye[6].
Sataṃ sahassānaṃ nirabbudānaṃ
chattiṃsati[7] pañca ca[8] abbudāni
yam ariyagarahī[9] nirayaṃ upeti[10]
vācaṃ manañ ca paṇidhāya[11] pāpakan ti.

XC.

1. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sāriputtaṃ Bhagavā etad avoca: Kati nu kho Sāriputta khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti? Dasa bhante khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti. Katamāni dasa?

2. Idha bhante khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.

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1 M_7. S. °rī; M. Ph. S. kudh°
2 T. kalina ni; M_7 kalina nu (*sic*).
3 *omitted by* T. 4 M. °ttako. 5 T. mahantataro.
6 M. Ph. padūsaye; M_6. M_7 padesaye.
7 S. chattiṃsa ca. 8 *omitted by* M_6.
9 M. T. M_6 °hi. 10 T. upadapeti.
11 T. M_6. M_7 paṇ°

Yam pi bhante khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

3. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno aṅgārakāsupamā kāmā[1] yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yam pi bhante khīṇāsavassa bhikkhuno aṅgārakāsupamā kāmā[2] yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

4. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ[3] vivekapabbhāraṃ vivekaṭṭhaṃ[4] nekkhammābhirataṃ[5] vyantibhūtaṃ[6] sabbaso āsavaṭṭhānīyehi dhammehi. Yam pi bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ[3] vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ[5] vyantibhūtaṃ[6] sabbaso āsavaṭṭhāniyehi dhammehi, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

5. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yam pi bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

6. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā . . . pe[7] . . . cattāro iddhippādā bhāvitā honti subhāvitā . . .[8] pañc' indriyāni bhāvitāni[9] honti[9] subhāvitāni[9] . . . pañca balāni

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[1] *omitted by* T. [2] *omitted by* T. M_6.
[3] Ph. T. M_6. M_7 °poṇaṃ. [4] M. Ph. sakaṭṭhāne.
[5] M. Ph. nikkhamā° [6] S. °tī°
[7] M. la; Ph. pa; *omitted by* S. [8] M. la; Ph. pa.
[9] *omitted by* M. Ph. S.

bhāvitāni honti subhāvitāni . . . satta bojjhaṅgā bhāvitā honti subhāvitā . . . ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yam pi bhante khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

Imāni kho bhante dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khīṇā me āsavā' ti.

Theravaggo[1] navamo[2].

Tatr'[3] uddānaṃ:

Bāhuno[4] c' Ānando ca[5] Puṇṇiyo ca[5] vyākaraṇaṃ[6]
Katthī[7] aññādhikaraṇaṃ[8] Kokāliko ca balāni cā[9] ti.

XCI.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

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[1] Ph. T. M_7 Vaggo; M_6 Tass' uddānaṃ, *then* Vaggo.
[2] M. Ph. S. catuttho.
[3] S. tass'; *is missing in* Ph. T. M_6. M_7; *the* udd° *itself also in* Ph. T. M_7.
[4] S. Vāhuno; M. Vahanānanda *instead of* Bā° c' A°; M_6 Pahānaṃ Ā°
[5] *omitted by* M. M_6; M_6 *has* Purāniyo Moggallānattheramunena pañcamaṃ *for the first line instead of* Puṇṇiyo *and so on.* [6] M. °karaṃ.
[7] M. katti; M_6 *has for this line* Kassapa kālabhikkhu vyasanaṃ Kokāliyaṃ balena te dasā ti.
[8] M. *has* māniko na piyakkosa Kokāli khiṇāsavabalena cā ti. [9] S. ca (*without* ti).

2. Dasa yime gahapati kāmabhogī[1] santo saṃvijjamānā lokasmiṃ. Katame dasa?

3. Idha gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti[2], na saṃvibhajati na puññāni karoti.

4. Idha pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

5. Idha[3] pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti.

6. Idha pana gahapati ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

7. Idha pana gahapati ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

8. Idha pana gahapati ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti.

9. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

10. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā

[1] S. °bhogino.
[2] M. Ph. S. pi° *throughout;* T. M_7 pi° *and* pī°
[3] M. *omits this sentence.*

asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

11. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito[1] mucchito[2] ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati.

12. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te[3] ca bhoge agadhito[1] amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.

13. Tatra gahapati yvāyaṃ[4] kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī tīhi[5] ṭhānehi gārayho. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karotī ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tīhi ṭhānehi gārayho.

14. Tatra gahapati yvāyaṃ[6] kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṃso. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, attānaṃ sukheti pīnetī ti iminā ekena ṭhānena pāsaṃso, na saṃvibhajati na puññāni karotī ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṃso.

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[1] T. M_7 adhigato; M_6 agathito.
[2] M. °ñchito *throughout*. [3] T. no.
[4] M_6 yo 'yaṃ; M_7 'vāyaṃ.
[5] T. M_6. M_7 imehi tīhi.
[6] T. M_6. M_7 yo 'yaṃ.

15. Tatra gahapati yvāyaṃ[1] kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṃso. Adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pīnetī ti iminā paṭhamena ṭhānena pāsaṃso, saṃvibhajati puññāni karotī ti iminā dutiyena ṭhānena pāsaṃso.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṃso.

16. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena[2] pi[2] na attānaṃ sukheti pīneti[3], na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsaṃso, tīhi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsaṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīnetī[3] ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karotī ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena[4] ṭhānena pāsaṃso, imehi tīhi ṭhānehi gārayho.

17. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi ṭhānehi pāsaṃso[5], dvīhi[5] ṭhānehi[5] gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsaṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho[6], attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena pāsaṃso, na saṃvibhajati na puññāni karotī ti iminā dutiyena ṭhānena gārayho.

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[1] T. M_6. M_7 yo 'yaṃ. [2] *omitted by* T. [3] M. na pi°
[4] S. paṭhamena. [5] *omitted by* T. M_7.
[6] T. pāsaṃso.

Ayaṃ gahapati kāmabhogī imehi dvīhi ṭhānehi pāsaṃso, imehi dvīhi ṭhānehi gārayho.

18. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsaṃso, adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena pāsaṃso, saṃvibhajati puññāni karotī ti iminā tatiyena ṭhānena pāsaṃso.

Ayaṃ gahapati kāmabhogī imehi tīhi ṭhānehi pāsaṃso, iminā[2] ekena[2] ṭhānena[2] gārayho[2].

19. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na[3] attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsaṃso, dvīhi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsaṃso, na attānaṃ sukheti pīnetī[4] ti iminā paṭhamena ṭhānena gārayho, na saṃvibhajati na puññāni karotī ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena pāsaṃso, imehi dvīhi ṭhānehi gārayho.

20. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsaṃso, attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena pāsaṃso, na saṃvibhajati na puññāni karotī ti iminā ekena ṭhānena gārayho.

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[1] T. M_6. M_7 yo 'yaṃ. [2] *omitted by* Ph.
[3] *omitted by* M_6. [4] M. na pi°

Ayaṃ gahapati kāmabhogī imehi dvīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho.

21. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito[2] mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsaṃso, attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena pāsaṃso, saṃvibhajati puññāni karotī ti iminā tatiyena ṭhānena pāsaṃso, te ca bhoge gadhito mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjatī ti iminā ekena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho.

22. Tatra gahapati yvāyaṃ[1] kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito ajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī catūhi ṭhānehi pāsaṃso. Dhammena bhoge pariyesati asāhasenā[3] ti iminā paṭhamena ṭhānena pāsaṃso, attānaṃ sukheti pīnetī ti iminā dutiyena ṭhānena pāsaṃso, saṃvibhajati puññāni karotī ti iminā tatiyena ṭhānena pāsaṃso, te ca bhoge agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjatī[4] ti iminā catutthena ṭhānena pāsaṃso.

Ayaṃ gahapati kāmabhogī imehi catūhi ṭhānehi pāsaṃso.

Ime kho gahapati dasa kāmabhogī[5] santo saṃvijjamānā lokasmiṃ.

23. Imesaṃ kho gahapati dasannaṃ kāmabhogīnaṃ yvāyaṃ[6] kāmabhogī dhammena bhoge pariyesati asāhasena,

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[1] T. M_6. M_7 yo 'yaṃ. [2] T. M_6. M_7 gathito *throughout.*

[3] T. °na, *then* attānaṃ sukheti pīneti, saṃvi° puṃññāni karoti, te ca.

[4] T. °ti: ayaṃ, *as before, and then as is given in our text.*

[5] S. °bhogino. [6] M_6 yo cāyaṃ; M_7 'vāyaṃ.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho[1] ca[1] uttamo ca pavaro ca.

Seyyathā pi gahapati gavā khīraṃ[2] khīramhā dadhi dadhimhā navanītaṃ navanītamhā sappi sappimhā sappimaṇḍo tattha aggam akkhāyati, evam eva kho gahapati imesaṃ dasannaṃ kāmabhogīnaṃ yvāyaṃ[3] kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito[4] amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho[5] ca uttamo ca pavaro cā ti.

XCII.

1. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā . . . pe[6] . . . Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

2. Yato kho gahapati ariyasāvakassa pañca bhayāni verāni vūpasantāni honti[7], catūhi sotāpattiyaṅgehi samannāgato hoti, ariyo c'assa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanā[8] 'va[8] attānaṃ vyākareyya[9] 'khīṇanirayo 'mhi khīṇatiracchānayoni[10] khīṇapettivisayo[11] khīṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano'[12] ti. Katamāni pañca bhayāni verāni vūpasantāni honti?

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[1] M_6. M_7 mokkho ca; *omitted by* T.
[2] *omitted by* Ph. M_6. [3] T. M_6. M_7 yo 'yaṃ.
[4] T. M_6. M_7 agathito. [5] T. M_6. M_7 mokkho.
[6] M. Ph. S. *in full.* [7] *omitted by* M. Ph.
[8] *omitted by* T. M_7. [9] T. vya°
[10] T. M_6. M_7 °yoniyo; M. Ph. °yoni 'mhi.
[11] M. Ph. S. °pitti°; M. Ph. °yo 'mhi.
[12] T. sambodha°

3. Yaṃ gahapati pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassaṃ paṭisaṃvedeti; pāṇātipātā paṭivirato neva diṭṭhadhammikaṃ bhayaṃ veraṃ pasavati, na samparāyikaṃ bhayaṃ veraṃ pasavati, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pāṇātipātā paṭiviratassa evan taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

4. Yaṃ gahapati adinnādāyī . . . pe[1] . . . kāmesu micchācārī . . . musāvādī . . .[2] surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassaṃ paṭisaṃvedeti; surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikaṃ bhayaṃ veraṃ pasavati, na samparāyikaṃ bhayaṃ veraṃ pasavati, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Surāmerayamajjapamādaṭṭhānā paṭiviratassa evan taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

Imāni pañca bhayāni verāni vūpasantāni honti. Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

5. Idha gahapati ariyasāvako buddhe aveccappasādena samannāgato hoti 'iti pi so Bhagavā arahaṃ[3] sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Dhamme aveccappasādena samannāgato hoti 'svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko[4] paccattaṃ veditabbo viññūhī' ti. Saṅghe aveccappasādena samannāgato hoti 'supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, ñāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā' ti. Ariyakantehi sīlehi samannāgato

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[1] *omitted by* M. Ph. S.
[2] T. M_6. M_7 *insert* Yaṃ gahapati.
[3] M. la; Ph. pa ‖ buddho. [4] M. Ph. opaneyiko.

hoti akhaṇḍehi acchiddehi asabalehi[1] akammāsehi bhujissehi[2] viññūppasatthehi[3] aparāmaṭṭhehi samādhisaṃvattanikehi.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. Katamo c'assa ariyo ñāyo paññāya sudiṭṭho hoti supaṭividdho?

6. Idha gahapati ariyasāvako iti paṭisañcikkhati: Iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati. Yad idaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho[4], saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti, ayañ c'assa[5] ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

Yato kho gahapati ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañ[6] c'assa[6] ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so[7] ākaṅkhamāno attanā 'va attānaṃ vyākareyya[8] 'khīṇanirayo 'mhi khīṇatiracchānayoni[9] khīṇapettivisayo[10] khīṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano' ti.

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[1] T. dasabalehi. [2] S. bhujj°; T. M_6. M_7 bhuñj°
[3] M. Ph. S. °pasaṭṭhehi. [4] M. *continues:* pa | Evaṃ.
[5] M_6 tassa. [6] T. M_6. M_7 ayam assa. [7] T. M_6 yo.
[8] T. vya° [9] T. M_6. M_7 °yoniyo; M. Ph. °yoni 'mhi.
[10] M. Ph. S. °pitti°; M. Ph. °yo 'mhi.

XCIII.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati divādivassa Sāvatthiyā nikkhami Bhagavantaṃ dassanāya. Atha kho Anāthapiṇḍikassa gahapatissa etad ahosi 'akālo kho tāva Bhagavantaṃ dassanāya, paṭisallīno Bhagavā, manobhāvanīyānam[1] pi[1] bhikkhūnaṃ akālo dassanāya, paṭisallīnā manobhāvanīyā bhikkhū, yan nūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyan' ti. Atha kho Anāthapiṇḍiko gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā paribbājakā saṅgamma samāgamma[2] unnādino uccāsaddā mahāsaddā anekavihitaṃ tiracchānakathaṃ kathentā nisinnā honti. Addasaṃsu[3] kho te aññatitthiyā paribbājakā Anāthapiṇḍikaṃ gahapatiṃ dūrato 'va āgacchantaṃ, disvāna[4] aññamaññaṃ saṇṭhāpesuṃ[5]: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Anāthapiṇḍiko gahapati āgacchati samaṇassa Gotamassa sāvako[6]. Yāvatā kho pana samaṇassa Gotamassa sāvakā gihī odātavasanā[7] Sāvatthiyaṃ paṭivasanti[8], ayaṃ tesaṃ aññataro Anāthapiṇḍiko gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino, app eva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā' ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

3. Atha kho Anāthapiṇḍiko gahapati yena te paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi, sammodanīyaṃ kathaṃ

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[1] T. no bhāvaniyām hi. [2] M. sammā°
[3] Ph. M_7 addassaṃsu. [4] M. Ph. T. M_6. M_7 disvā.
[5] Ph. T. M_6. M_7. S. saṇṭha°
[6] M_6 °kā, *then* ni odātavasanā sā hi paribbājakehi saddhiṃ *as in* § 3, *omitting all the rest.*
[7] T. odātādavasanā. [8] T. M_7 pavisenti.

sārāṇīyaṃ[1] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ te[2] paribbājakā etad avocuṃ 'vadehi gahapati kiṃdiṭṭhiko samaṇo Gotamo' ti. 'Na kho ahaṃ bhante Bhagavato sabbaṃ diṭṭhiṃ jānāmī' ti. 'Iti[3] kira tvaṃ gahapati na samaṇassa Gotamassa sabbaṃ diṭṭhiṃ jānāsi, vadehi gahapati kiṃdiṭṭhikā bhikkhū' ti. 'Bhikkhūnaṃ pi kho ahaṃ bhante na sabbaṃ diṭṭhiṃ jānāmī' ti. 'Iti kira tvaṃ gahapati na samaṇassa Gotamassa sabbaṃ diṭṭhiṃ jānāsi, na pi bhikkhūnaṃ sabbaṃ diṭṭhiṃ jānāsi, vadehi gahapati kiṃdiṭṭhiko 'si tuvan'[4] ti. 'Etaṃ kho bhante amhehi na dukkaraṃ vyākātuṃ[5] yaṃdiṭṭhikā mayan ti, iṅgha tāva āyasmanto[6] yathā sakāni diṭṭhigatāni vyākarontu[5], pacchā p'etaṃ[7] amhehi no dukkaraṃ bhavissati vyākātuṃ[5] yaṃdiṭṭhikā mayan' ti.

4. Evaṃ vutte aññataro paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'sassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭiko[8] ahaṃ gahapatī' ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'asassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapatī' ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'antavā loko . . .[9] anantavā[10] loko[10] . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na[10] hoti[10] Tathāgato[10] parammaraṇā[10] . . . hoti ca na ca[11] hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapatī' ti.

5. Evaṃ vutte Anāthapiṇḍiko gahapati te paribbājake etad avoca: —

Yvāyaṃ[12] bhante āyasmā evam āha 'sassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhiko ahaṃ

[1] M. Ph. sāra° [2] S. *adds* aññatitthiyā.
[3] S. idāni. [4] T. M_6. M_7 tvan.
[5] T. vya° [6] T. M_6. M_7 *add* 'va.
[7] M_6 taṃ. [8] T. M_7 evaṃvādiko; M_6 evaṃvādiṭṭhiko.
[9] M. pa. [10] *omitted by* T.
[11] *omitted by* Ph. M_7. [12] T. M_7 yo 'yaṃ; M_6 yāyaṃ.

gahapatī' ti, imassa[1] ayam[1] āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhatā cetayitā[2] paṭiccasamuppannā[3]; yaṃ kho pana kiñci bhūtaṃ saṃkhatam cetayitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad[4] aniccaṃ[4], taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva[5] so[5] āyasmā allīno, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evam āha 'asassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapatī' ti, imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhatā cetayitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ saṃkhataṃ cetayitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allīno, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evam āha 'antavā loko . . .[6] anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca[7] na ca[8] hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapatī' ti imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhatā cetayitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ saṃkhataṃ cetayitaṃ[9] paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allīno, tad eva so āyasmā ajjhūpagato ti.

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[1] T. M_6. M_7 imassāyasmato.
[2] M. °kā *and* °tā; Ph. °kā *throughout;* T. M_6 cetasikā *mostly*, cetayitā *sometimes.*
[3] T. °ppannaṃ, tad aniccaṃ *and so on.*
[4] *omitted by* T.
[5] M. Ph. ev' eso *throughout;* M_7 eva so *and* ev' eso.
[6] M. la; Ph. pa; T. M_6. M_7 pe.
[7] M_7 na ca na ca *instead of* ca na ca.
[8] *omitted by* Ph. [9] T. M_7 vedayitaṃ.

6. Evaṃ vutte te paribbājakā Anāthapiṇḍikaṃ gahapatiṃ etad avocuṃ 'vyākatāni[1] kho gahapati amhehi sabbeh'eva yathā sakāni diṭṭhigatāni, vadehi gahapati kiṃdiṭṭhiko 'si tuvan'[2] ti. 'Yaṃ kho[3] bhante kiñci bhūtaṃ saṃkhataṃ cetayitaṃ[4] paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, taṃ «n'etaṃ mama n'eso 'ham asmi na me so attā» ti evaṃdiṭṭhiko kho ahaṃ bhante' ti. 'Yaṃ kho gahapati kiñci bhūtaṃ saṃkhataṃ cetayitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva tvaṃ gahapati allīno, tad eva tvaṃ gahapati ajjhūpagato' ti. 'Yaṃ kho pana bhante kiñci bhūtaṃ saṃkhataṃ cetayitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, taṃ «n'etaṃ mama n'eso 'ham asmi na m'eso attā» ti: evam etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, tassa ca uttariṃ[5] nissaraṇaṃ yathābhūtaṃ pajānāmī' ti. Evaṃ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā[6] nisīdiṃsu.

7. Atha kho Anāthapiṇḍiko gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati yāvatako ahosi tehi aññatitthiyehi[7] paribbājakehi saddhiṃ kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi. 'Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālaṃ saha dhammena suniggahītaṃ niggahetabbā' ti. Atha kho Bhagavā Anāthapiṇḍikaṃ gahapatiṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho Anāthapiṇḍiko gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito

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[1] T. vyaº [2] T. M_6 tvan.
[3] S. *adds* pana. [4] M_7 vedayitaṃ.
[5] M. Ph. ºri.
[6] S. ºṇā, *and so throughout with* ṇ.
[7] *omitted by* T. M_7.

uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Anāthapiṇḍike gahapatimhi bhikkhū āmantesi: —

Yo pi so[1] bhikkhave bhikkhu vassasatupasampanno[2] imasmiṃ dhammavinaye, so pi evam evaṃ aññatitthiye paribbājake saha dhammena suniggahītaṃ niggaṇheyya[3], yathā taṃ Anāthapiṇḍikena gahapatinā niggahītā ti.

XCIV.

1. Ekaṃ samayaṃ Bhagavā Campāyaṃ viharati. Gaggarāya pokkharaṇiyā tīre. Atha kho Vajjiyamāhito[4] gahapati divādivassa Campāya nikkhami Bhagavantaṃ dassanāya. Atha kho Vajjiyamāhitassa[5] gahapatissa etad ahosi 'akālo kho tāva Bhagavantaṃ dassanāya, paṭisallīno Bhagavā, manobhāvanīyānaṃ pi[6] bhikkhūnaṃ akālo dassanāya, paṭisallīnā manobhāvanīyā[7] bhikkhū, yan nūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyan' ti. Atha kho Vajjiyamāhito[8] gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā[9] paribbājakā saṅgamma samāgamma[10] unnādino uccāsaddā mahāsaddā anekavihitaṃ tiracchānakathaṃ kathentā nisinnā honti. Addasaṃsu kho te aññatitthiyā paribbājakā Vajjiyamāhitaṃ[11] gahapatiṃ dūrato 'va āgacchantaṃ, disvāna[12] aññamaññaṃ saṇṭhāpesuṃ[13]: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Vajjiyamāhito gahapati āgacchati samaṇassa Gotamassa sāvako. Yāvatā[14] kho

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[1] S. kho. [2] S. dīgharattaṃ avedhidhammo.
[3] S. niggaheyya. [4] T. M_7 Vajjiyāpahito.
[5] T. Vajjiyāmā°; M_7 Vajjiyāpa° [6] *omitted by* S.
[7] M. *adds* pi. [8] T. M_7 Vajjiyāpahito; M_6 Vajjiyopa°
[9] M. Ph. te añña° [10] M. sammā°
[11] M_6 °mahitaṃ *and* °mapit°; M_7 Vajjiyapahitaṃ, °mapi° *or* °mahi° *henceforth;* T. Vajjiyāpataṃ.
[12] T. disvā. [13] S. saṇṭha° [14] T. yāvakataṃ; M_7 yāvatako.

pana samaṇassa Gotamassa[1] sāvakā gihī odātavasanā Campāyaṃ paṭivasanti, ayaṃ tesaṃ aññataro Vajjiyamāhito gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino. App eva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā' ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

3. Atha kho Vajjiyamāhito[2] gahapati yena paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ[3] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Vajjiyamāhitaṃ gahapatiṃ te paribbājakā etad avocuṃ 'saccaṃ kira gahapati, samaṇo Gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadatī' ti? 'Na kho bhante[4] Bhagavā sabbaṃ tapaṃ garahati, na pi sabbaṃ tapassiṃ lūkhājīviṃ ekaṃsena upakkosati upavadati. Gārayhaṃ kho[5] bhante Bhagavā garahati, pasaṃsiyaṃ[6] pasaṃsati, gārayhaṃ kho pana bhante Bhagavā garahanto pasaṃsiyaṃ[6] pasaṃsanto vibhajjavādo[7] Bhagavā, na so Bhagavā ettha ekaṃsavādo'[7] ti.

4. Evaṃ vutte aññataro paribbājako Vajjiyamāhitaṃ[8] gahapatiṃ etad avoca 'āgamehi tvaṃ[9] gahapati[10], yassa tvaṃ samaṇassa Gotamassa vaṇṇaṃ bhāsasi, so[11] samaṇo Gotamo venayiko appaññattiko' ti. 'Ettha pā'haṃ bhante āyasmante vakkhāmi saha dhammena: idaṃ kusalan ti bhante Bhagavatā paññattaṃ, idaṃ akusalan ti bhante Bhagavatā[12] paññattaṃ[12]. Iti kusalākusalaṃ[13] Bhagavā paññāpayamāno[14] sappaññattiko Bhagavā[15], na so Bhagavā venayiko appaññattiko'[16] ti. Evaṃ vutte te[15] paribbājakā

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[1] T. M_7 *insert* sāsane. [2] T. Vajjiyāma°
[3] M. Ph. sāra° [4] T. M_6. M_7 pan' etaṃ.
[5] T. M_6. M_7 *add* pana. [6] M. °sitabbaṃ; Ph. T. M_6. M_7 °saṃ.
[7] S. °dī. [8] T. Vajjipahitaṃ.
[9] M. taṃ. [10] T. *repeats* āg° tvaṃ ga°
[11] T. yo; *omitted by* M. Ph. [12] *omitted by* T.
[13] T. kusalaṃ kusalan ti. [14] S. paññāyamāno.
[15] *omitted by* S. [16] T. M_7 pa°

tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṃsu.

5. Atha kho Vajjiyamāhito[1] gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vajjiyamāhito[2] gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṃ kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi.

6. Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālaṃ saha dhammena suniggahītaṃ niggahetabbā. Nāhaṃ gahapati sabbaṃ tapaṃ tapitabban ti vadāmi. Na[3] panāhaṃ[4] gahapati sabbaṃ tapaṃ na tapitabban ti vadāmi. Nāhaṃ gahapati sabbaṃ samādānaṃ samāditabban ti vadāmi. Na panāhaṃ gahapati sabbaṃ[5] samādānaṃ na samāditabban ti vadāmi. Nāhaṃ gahapati sabbaṃ padhānaṃ padahitabban ti vadāmi. Na panāhaṃ gahapati sabbaṃ padhānaṃ na padahitabban ti vadāmi. Nāhaṃ gahapati sabbo[6] paṭinissaggo[7] paṭinissajjitabbo[8] ti vadāmi. Na[9] panāhaṃ gahapati sabbo[10] paṭinissaggo[11] na paṭinissajjitabbo[8] ti vadāmi. Nāhaṃ gahapati sabbā[12] vimutti[13] vimuccitabbā[14] ti vadāmi. Na panāhaṃ gahapati sabbā[12] vimutti[13] na vimuccitabbā ti vadāmi.

7. Yaṃ hi gahapati tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapaṃ na tapitabban ti vadāmi. Yañ ca khvāssa[15] gahapati[16] tapaṃ tapato akusalā dhammā parihāyanti, kusalā

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[1] T. Vajjama° [2] T. Vajjiyama°
[3] M. Ph. *add* ca. [4] M_6 pana.
[5] *omitted by* S. [6] Ph. T. M_6. M_7. S. sabbaṃ.
[7] Ph. T. M_6. M_7. S. °nissaggaṃ. [8] Ph. M_6 °bbaṃ.
[9] T. *omits this phrase.*
[10] Ph. M_6. M_7 sabbaṃ; *omitted by* S.
[11] Ph. M_6. M_7. S. °nissaggaṃ. [12] T. M_6. M_7. S. sabbaṃ.
[13] T. M_6. M_7. S. °ttiṃ. [14] M. Ph. vimuñci° *always.*
[15] M. Ph. khvassa *throughout;* M_6 c'assa *instead of* ca kh°, *but only here.*
[16] T. M_7 *continue:* samādānaṃ samādiyato akusalā dhammā parihāyanti *and so on, then* evarūpaṃ tapaṃ ta°

dhammā abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabban ti vadāmi. Yaṃ hi gahapati samādānaṃ samādiyato[1] akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabban ti vadāmi. Yañ ca khvāssa gahapati samādānaṃ samādiyato[1] akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabban ti vadāmi. Yaṃ hi gahapati padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabban ti vadāmi. Yañ ca khvāssa gahapati padhānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabban ti vadāmi. Yaṃ hi gahapati paṭinissaggaṃ paṭinissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṭinissaggo na paṭinissajjitabbo ti vadāmi. Yañ ca khvāssa[2] gahapati paṭinissaggaṃ paṭinissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṭinissaggo paṭinissajjitabbo ti vadāmi. Yaṃ hi gahapati vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbā ti vadāmi. Yañ ca khvāssa[2] gahapati vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbā ti vadāmī ti. Atha kho Vajjiyamāhito[3] gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Vajjiyamāhite[3] gahapatimhi bhikkhū āmantesi: —

'Yo pi so[4] bhikkhu dīgharattaṃ apparajakkho[5] imasmiṃ dhammavinaye, so pi evam evaṃ[6] aññatitthiye paribbājake saha dhammena suniggahītaṃ nigganheyya[7], yathā taṃ Vajjiyamāhitena[3] gahapatinā niggahītā ti.

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[1] S. °dayato. [2] T. kho 'ssa; M_7 *once.*
[3] T. °mahi° [4] S. kho.
[5] S. °rajjakkho; M_6 asara° [6] M. Ph. T. M_6. M_7 eva.
[7] S. niggah°

XCV.

1. Atha kho Uttiyo paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Uttiyo paribbājako Bhagavantaṃ etad avoca 'kin nu kho bho Gotama sassato loko, idam eva saccaṃ, mogham aññan' ti? 'Avyākataṃ kho etaṃ[1] Uttiya mayā: sassato loko, idam eva saccaṃ, mogham aññan' ti. 'Kiṃ pana bho Gotama asassato loko, idam eva saccaṃ, mogham aññan' ti? 'Etam pi kho Uttiya avyākataṃ mayā: asassato loko, idam eva saccaṃ, mogham aññan' ti. 'Kin nu kho bho Gotama antavā loko[2] . . .[3] anantavā[4] loko[4] . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti[5] ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti? 'Etam pi kho Uttiya avyākataṃ mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti.

2. 'Kin nu kho bho Gotama sassato loko, idam eva saccaṃ, mogham aññan' ti iti puṭṭho samāno 'avyākataṃ kho etaṃ Uttiya mayā: sassato loko, idam eva saccaṃ, mogham aññan' ti vadesi. 'Kiṃ pana bho Gotama asassato loko, idam eva saccaṃ, mogham aññan' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākataṃ mayā: asassato loko, idam eva saccaṃ, mogham aññan' ti vadesi. 'Kin nu kho bho Gotama antavā loko . . .[3] anantavā[6] loko[6] . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti iti puṭṭho

[1] T. M_7 evaṃ. [2] Ph. *adds* ti.
[3] M. la. [4] *omitted by* T.
[5] T. *omits this phrase.* [6] *omitted by* Ph. T. M_7.

samāno 'etam pi kho Uttiya avyākataṃ mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti vadesi. 'Atha kiñcarahi[1] bhotā Gotamena vyākatan' ti? 'Abhiññāya[2] kho[3] ahaṃ Uttiya sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya[4] ñāyassa adhigamāya nibbānassa sacchikiriyāyā' ti. 'Yaṃ pan' etaṃ[5] bhavaṃ Gotamo abhiññāya[6] sāvakānaṃ dhammaṃ desesi[7] sattānaṃ visuddhiyā sokaparidevānaṃ[8] samatikkamāya dukkhadomanassānaṃ atthaṅgamāya[4] ñāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo ca[9] tena loko niyyissati[10] upaḍḍho[11] vā tibhāgo[12] vā' ti[13]. Evaṃ vutte Bhagavā tuṇhī ahosi.

3. Atha kho āyasmato Ānandassa etad ahosi 'mā h'evaṃ[14] kho Uttiyo paribbājako pāpakaṃ diṭṭhigataṃ paṭilabhati[15]: sabbasāmukkaṃsikaṃ[16] vata me[17] samaṇo Gotamo pañhaṃ puṭṭho saṃsādeti[18] no vissajjeti na[19] nūna visahatī ti, tad[20] assa[20] Uttiyassa paribbājakassa dīgharattaṃ ahitāya dukkhāyā' ti. Atha kho āyasmā Ānando Uttiyaṃ paribbājakaṃ etad avoca: —

4. 'Tena[21] h'āvuso[21] Uttiya upaman te karissāmi, upamāyam[22] idh' ekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathā pi āvuso Uttiya rañño paccantimaṃ nagaraṃ daḷhuddāpaṃ[23] daḷhapākāratoraṇaṃ ekadvāraṃ. Tatr' assa dovāriko paṇḍito vyatto medhāvī aññātānaṃ[24] nivāretā

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1 Ph. kiṃ vadesi. 2 M_7. S. abhiññā.
3 *omitted by* M. 4 T. M_6. M_7 atthaga°
5 T. M_7 n'etaṃ. 6 M_6. M_7 *twice.* 7 T. M_6. M_7 °ti.
8 T. M_6. M_7 °paridda° 9 S. vā.
10 M. Ph. niyyati; S. niyyāssati; T. M_7 niyyassati.
11 T. °ḍḍhā. 12 T. °ge.
13 S. *omits* ti; M. Ph. *add* vadehi. 14 T. M_6. M_7. S. h'eva.
15 S. °labhi. 16 S. sabbaṃ sā°
17 T. M_6. M_7 *add* 'va.
18 M. Ph. °sāreti. 19 S. *puts* na *after* nūna.
20 Ph. tan tassa. 21 T. M_6. M_7 tenāv°
22 *omitted by* M_6. 23 S. taṃ daḷhaddālaṃ.
24 T. aṃñatanaṃ; M_6. M_7 aṃñatānaṃ.

ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno[1] na passeyya pākārasandhiṃ[2] vā pākāravivaraṃ vā antamaso biḷāranissakkanamattam[3] pi, no[4] ca[4] khvāssa[5] evaṃ ñāṇaṃ hoti 'ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā'[6] ti[6]. Atha khvāssa[5] evam ettha hoti 'ye kho[6] keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā' ti. Evam eva kho āvuso Uttiya[7] na[8] Tathāgatassa evaṃ[9] ussukkataṃ[10] hoti 'sabbo ca[11] tena loko niyyissati[12] upaḍḍho vā tibhāgo vā' ti. Atha kho evam ettha Tathāgatassa hoti 'ye kho keci lokamhā niyyiṃsu[13] vā niyyanti vā niyyissanti[14] vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā[15] satta bojjhaṅge yathābhūtaṃ bhāvetvā evam ete[16] lokamhā niyyiṃsu[13] vā niyyanti vā niyyissanti[17] vā' ti. Yad eva kho[18] tvaṃ[18] āvuso Uttiya Bhagavantaṃ[19] pañhaṃ apucchi[20], tad eva[21] taṃ[6] pañhaṃ Bhagavantaṃ aññena pariyāyena apucchi. Tasmā te[22] taṃ[22] Bhagavā[23] na vyākāsī[24] ti.

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[1] M. °mati, *then* anupariyāyapathaṃ anukkamamāno.
[2] T. M_6. M_7 °cchiddaṃ.
[3] Ph. S. °nissakana°; M. °nikkhamana°; M_6 °nikkamattam.
[4] T. M_6. M_7 neva. [5] T. M_7 kho 'ssa.
[6] *omitted by* T. [7] T. *adds* yaṃ.
[8] T. M_7 *add* taṃ; M_6 *omits* na.
[9] *omitted by* T. M_7.
[10] M. Ph. ussukaṃ. [11] S. vā.
[12] M. Ph. niyyati; S. niyyāssati; T. M_7 niyyassati.
[13] T. M_6. M_7 niyyaṃsu.
[14] S. niyyāssanti; M_7 niyyassanti.
[15] M. Ph. T. pa° [16] M. Ph. ete na.
[17] T. M_7 niyyassanti; S. niyyāssanti.
[18] M. Ph. khvettha.
[19] M. Ph. °vā ca; M. Ph. S. *add* imaṃ.
[20] T. āp° *both times;* M_6 apucchati.
[21] M. Ph. S. ev' etaṃ; M_6 devatā *for* taḍ ev' etaṃ.
[22] Ph. tesaṃ; T. M_6. M_7 te va taṃ *or* neva taṃ.
[23] *omitted by* T. [24] T. vya°

XCVI.

1. Ekaṃ samayaṃ āyasmā Ānando Rājagahe[1] viharati Tapodārāme. Atha kho āyasmā Ānando rattiyā paccūsasamayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisiñcituṃ. Tapodāya[2] gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno[3]. Kokanudo[4] pi kho paribbājako rattiyā paccūsasamayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisiñcituṃ. Addasā[5] kho Kokanudo paribbājako āyasmantaṃ Ānandaṃ dūrato 'va āgacchantaṃ, disvāna[6] āyasmantaṃ Ānandaṃ etad avoca 'kvattha[7] āvuso' ti? 'Amhāvuso[8] bhikkhū' ti. 'Katamesaṃ[9] āvuso bhikkhūnan' ti? 'Samaṇānaṃ āvuso Sakyaputtiyānan' ti. 'Puccheyyāma[10] mayaṃ āyasmantaṃ kiñci-d-eva desaṃ, sace āyasmā okāsaṃ karoti pañhassa veyyākaraṇāyā' ti. 'Pucchāvuso, sutvā[11] vedissāmā' ti.

2. 'Kin nu kho bho[12]: sassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhi[13] bhavan' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccaṃ, mogham aññan' ti. 'Kiṃ pana[14] bho: asassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhi bhavan' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccaṃ, mogham aññan' ti. 'Kin nu kho bho: antavā loko . . .[15] anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca

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[1] S. *omits* Rā° . . . Ān° [2] M. Ph. T. M_6. M_7 °de.
[3] T. pubbāya°; Ph. sukkhāpayamāno; M_6 sukkāpa°
[4] T. M_6. M_7 °nado *throughout.* [5] M. °sa.
[6] T. M_6. M_7 disvā.
[7] T. M_6 ko te'ttha; M_7 ko tattha; S. kvettha.
[8] M. Ph. M_6. M_7. S. aham āv°
[9] S. katame, *also* bhikkhū, samaṇā, °puttiyā.
[10] T. °yyama. [11] T. M_6. M_7 *add* veditabbo.
[12] *omitted by* T. [13] S. diṭṭhiko *throughout;* M. *only here.*
[14] S. nu kho. [15] M. pa.

hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhi bhavan' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti. 'Tena hi bhavaṃ na jānāti na passatī' ti? 'Na kho ahaṃ āvuso na jānāmi na passāmi, jānām' ahaṃ[1] āvuso passāmī' ti.

3. 'Kin nu kho bho: sassato loko, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccaṃ, moghaṃ aññan' ti vadesi. 'Kiṃ[2] pana[3] bho: asassato loko, idaṃ eva saccaṃ, mogham aññan' ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccaṃ, mogham aññan' ti vadesi. 'Kin nu kho bho: antavā loko . . .[4] anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ, mogham aññan' ti vadesi. 'Tena hi bhavaṃ na jānāti na passatī' ti iti puṭṭho samāno 'na kho ahaṃ āvuso na jānāmi na passāmi, jānām' ahaṃ āvuso passāmī' ti vadesi. 'Yathākathaṃ panāvuso imassa bhāsitassa attho daṭṭhabbo' ti?

4. 'Sassato loko, idam eva saccaṃ, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'asassato loko, idam eva saccaṃ, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'antavā loko . . .[4] anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccaṃ,

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[1] S. °mi 'haṃ. [2] T. M_6. M_7 kiñci.
[3] S. nu kho; M_6 *omits* pana. [4] M. pa.

mogham aññan' ti kho āvuso diṭṭhigatam etaṃ. Yāvatā āvuso diṭṭhigatā, yāvatā diṭṭhiṭṭhāna-adhiṭṭhāna-pariyuṭṭhāna[1]-samuṭṭhāna[2]-samugghāto[3], tam ahaṃ jānāmi tam ahaṃ passāmi[4], tam ahaṃ jānanto[5] tam[6] ahaṃ[6] passanto[7] kyāhaṃ[8] vakkhāmi 'na jānāmi na passāmī' ti[9]? Jānām' ahaṃ āvuso passāmī ti. 'Ko nāmo[10] āyasmā, kathañ ca panāyasmantaṃ sabrahmacārī jānantī'[11] ti? Ānando ti kho me āvuso nāmaṃ, Ānando ti ca pana maṃ sabrahmacārī jānantī[11] ti. 'Mahācariyena vata[12] kira bhotā[13] saddhiṃ mantayamānā[14] na jānimha[15]: āyasmā Ānando ti. Sace hi mayaṃ sañjāneyyāma[16]: āyasmā[17] Ānando ti, ettakam pi no na ppaṭibhāseyya[18], khamatu ca me āyasmā Ānando' ti.

XCVII.

1. Dasahi bhikkhave dhammehi samannāgato bhikkhu āhuneyyo hoti[12] pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa[19]. Katamehi dasahi?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[20] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

3. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ

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[1] M. diṭṭhipari° [2] M. diṭṭhi°; *omitted by* S.
[3] M. diṭṭhisam°; *only* Ph. M_6. M_7 *have the very same forms which are given in the text, the other MSS. have* °ṭṭhāna *with the* anusvāra.
[4] M. °mī ti. [5] Ph. S. *adds* jānāmī ti.
[6] *omitted by* Ph. T. M_7.
[7] *omitted by* Ph.; S. *adds* passāmī ti.
[8] M_6. M_7 tyāhaṃ; T. tyahaṃ.
[9] T. passāmi (*without* ti).
[10] S. nāma; T. nām' ahaṃ; M_7 nāmaṃ. [11] S. sañj°
[12] *omitted by* S. [13] M. Ph. S. bho. [14] M. mantiy°
[15] Ph. M_7. S. °hā. [16] M. Ph. jā°; T. °yyama.
[17] M. Ph. S. ayam āy° [18] M. °yyāma.
[19] M. Ph. M_6. °ssā ti. [20] S. aṇu°

savyañjanaṃ kevalapuripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa[1] dhammā bahussutā honti dhatā[2] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

4. Kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko[3].

5. Sammādiṭṭhiko hoti sammādassanena samannāgato.

6. Anekavihitaṃ iddhividdhaṃ paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathā pi ākāse, paṭhaviyā pi ummujjanimmujjaṃ karoti, seyyathā pi udake, udake pi abhijjamāne gacchati, seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati, seyyathā pi pakkhī sakuṇo, ime pi candimasuriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati[4] parimajjati, yāva Brahmalokā pi[5] kāyena 'va saṃvatteti.

7. Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya[6] ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

8. Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti: sarāgaṃ vā cittaṃ 'sarāgaṃ cittan' ti pajānāti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittan' ti pajānāti, sadosaṃ vā cittaṃ . . . pe[7] . . . vītadosaṃ vā cittaṃ . . .[8] samohaṃ vā cittaṃ . . . vītamohaṃ vā cittaṃ . . . saṃkhittaṃ vā cittaṃ . . . vikkhittaṃ vā cittaṃ . . . amahaggataṃ[9] vā cittaṃ . . . mahaggataṃ[9] vā cittaṃ . . . sa-uttaraṃ vā cittaṃ . . . anuttaraṃ vā cittaṃ . . . asamāhitaṃ[10] vā cittaṃ . . . samāhitaṃ[10] vā cittaṃ . . . avimuttaṃ[11] vā cittaṃ . . . vimuttaṃ[11] vā cittaṃ 'vimuttaṃ cittan' ti pajānāti.

9. Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo

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1 S. yathārūpāssa. 2 M. Ph. dhā°
3 T. *adds* hoti. 4 T. M_6. M_7 pari°
5 *omitted by* T. M_7.
6 T. M_7 °sakāya; Ph. °ssikāya; M. °ssakāya.
7 M. la; Ph. pa; *omitted by* S. 8 M. la; Ph. pa.
9 M. Ph. M_6. S. *transpose this sentence.*
10 M. S. *transpose this sentence.*
11 M. S. *transpose this sentence;* M_6 *omits* vimuttaṃ cittan ti.

pañca pi jātiyo dasa pi jātiyo vīsam[1] pi[2] jātiyo tiṃsam pi jātiyo cattālīsam[3] pi jātiyo paṇṇāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ[4], tatra[5] p'āsiṃ[5] evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh'upapanno'[6] ti: iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

10. Dibbena cakkhunā visuddhena atikkantamānusakena[7] satte passati cavamāne upapajjamāne[8] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata[9] bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena[10] samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā[11], ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena[12] samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā'[11] ti: iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne[8] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

11. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

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[1] T. M_6. M_7 vīsatim. [2] *omitted by* T.
[3] T. M_6. M_7 °risam.
[4] T. M_6. M_7 uppādiṃ. [5] T. tatrā°
[6] T. uppanno.
[7] M. Ph. °ssakena *throughout.*
[8] T. M_6 uppajj° [9] M. *adds* kho.
[10] T. M_6. M_7 vacī-mano | pe | ariyānaṃ.
[11] T. M_6. M_7 uppannā.
[12] T. M_7 vacī-manosucaritena; M_6 manosucari°

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti[1] pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā ti.

XCVIII.

1. Dasahi bhikkhave dhammehi samannāgato thero[1] bhikkhu yassaṃ yassaṃ[1] disāyaṃ viharati phāsu yeva viharati. Katamehi dasahi?

2. Thero hoti rattaññū cirapabbajito, sīlavā hoti . . .[2] samādāya sikkhati sikkhāpadesu, bahussuto hoti . . .[3] diṭṭhiyā suppaṭividdhā, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni[4] suvinicchitāni suttaso anuvyañjanaso, adhikaraṇasamuppādavūpasamakusalo hoti, dhammakāmo hoti piyasamudāhāro[5] abhidhamme abhivinaye uḷārapāmujjo[6], santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, pāsādiko hoti abhikkantapaṭikkante[7] susaṃvuto[8] antaraghare pi[9] nisajjāya, catunnaṃ jhānānaṃ abhicetasikānaṃ[10] diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti[11] akicchalābhī akasiralābhī, āsavānañ ca[12] khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

Imehi kho bhikkhave dasahi dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ[13] disāyaṃ viharati phāsu yeva viharatī ti.

XCIX.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

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[1] *omitted by* T. M_7. [2] M. la.
[3] M. la; S. *in full.* [4] S. °ttāni; *omitted by* T. M_7.
[5] T. M_6. M_7 °dācāro. [6] M. Ph. °mojjo.
[7] M. Ph. °to. [8] T. M_6. M_7 saṃv°
[9] *omitted by* M. M_6. [10] S. ābhi°
[11] *omitted by* M_6. [12] *omitted by* T. M_6. M_7.
[13] *omitted by* T. M_6.

nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantaṃ etad avoca 'icchām' ahaṃ bhante araññe[1] vanapatthāni[1] pantāni senāsanāni paṭisevitun' ti.

2. Durabhisambhavāni[2] kho Upāli araññe vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ durabhiramaṃ ekatte[3], haranti[4] maññe mano vanāni samādhiṃ[5] alabhamānassa bhikkhuno. Yo kho Upāli evaṃ vadeyya 'ahaṃ samādhiṃ alabhamāno araññe vanapatthāni pantāni senāsanāni paṭisevissāmī' ti, tass' etaṃ pāṭikaṅkhaṃ: saṃsīdissati vā uppilavissati[6] vā.

3. Seyyathā pi Upāli mahā-udakarahado. Atha āgaccheyya hatthināgo sattaratano vā aṭṭharatano[7] vā. Tassa evam assa 'yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandhovikaṃ[8] pi khiḍḍaṃ kiḷeyyaṃ, piṭṭhisandhovikaṃ pi khiḍḍaṃ kiḷeyyaṃ, kaṇṇasandhovikaṃ pi khiḍḍaṃ kiḷitvā[9] piṭṭhisandhovikaṃ pi khiḍḍaṃ kiḷitvā nahātvā[10] ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyyan'[11] ti. So taṃ udakarahadaṃ ogāhetvā kaṇṇasandhovikaṃ pi khiḍḍaṃ kiḷeyya, piṭṭhisandhovikaṃ pi khiḍḍaṃ kiḷeyya, kaṇṇasandhovikaṃ pi khiḍḍaṃ kiḷitvā piṭṭhisandhovikaṃ pi khiḍḍaṃ kiḷitvā nahātvā ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyya. Taṃ kissa hetu? Mahā h' Upāli[12] attabhāvo gambhīre gādhaṃ vindati[13]. Atha āgaccheyya saso[14] vā biḷāro vā. Tassa evam assa 'ko cāhaṃ ko ca hatthināgo? Yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandhovikaṃ pi khiḍḍaṃ kiḷeyyaṃ, piṭṭhisandhovikaṃ pi khiḍḍaṃ

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[1] M. Ph. S. araññava°; M. Ph. °pattāni *throughout.*
[2] M. Ph. S. *add* hi. [3] T. ekante; M_6 ekaṃtena.
[4] T. M_7 viha° [5] T. *inserts* alabhamānāni samādhiṃ.
[6] Ph. T. uppalāpissati; M_7 uppalassati; M. uplavissati; M_6 pīlāpissati.
[7] M. Ph. S. aḍḍhaṭṭha°; M_7 abhaṭṭhama°
[8] Ph. °saṃpodhikaṃ; M_6 °sandhopikaṃ *throughout,* T. M_7 *mostly.*
[9] M. Ph. kiḷetvā *throughout.*
[10] S. nhātvā; M. Ph. nhatvā; M_7 nāh° *throughout.*
[11] Ph. °yya, *then* Taṃ kissa hetu.
[12] M. Ph. S. Up° (*without* h'). [13] T. M_7 vināti.
[14] M_6 sīlo.

kiḷeyyaṃ, kaṇṇasandhovikaṃ pi khiḍḍaṃ kiḷitvā piṭṭhisandhovikaṃ khiḍḍaṃ kiḷitvā nahātvā ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyyan' ti. So taṃ udakarahadaṃ[1] sahasā appaṭisaṃkhāya[2] pakkhaṇḍeyya[3]. Tass' etaṃ pāṭikaṅkhaṃ: saṃsīdissati vā uppilavissati[4] vā[5]. Taṃ kissa hetu? Paritto h' Upāli[6] attabhāvo gambhīre gādhaṃ na vindati[7]. Evam eva kho Upāli yo evaṃ vadeyya 'ahaṃ samādhiṃ alabhamāno araññe vanapatthāni pantāni senāsanāni paṭisevissāmī' ti, tass' etaṃ pāṭikaṅkhaṃ: saṃsīdissati vā uppilavissati[8] vā.

4. Seyyathā pi Upāli daharo kumāro[9] mando uttānaseyyako sakena muttakarīsena kiḷati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[10] kevalā paripūrā bālakhiḍḍā'[11] ti? Evaṃ bhante. Sa kho so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ paripākam anvāya[12], yāni tāni kumārakānaṃ kiḷāpanakāni bhavanti, seyyathīdaṃ vaṅkaṃ[13] ghaṭikaṃ mokkhacikaṃ[14] ciṅgulakaṃ[15] pattāḷhakaṃ rathakaṃ dhanukaṃ, tehi kiḷati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[16] khiḍḍā purimāya khiḍḍāya[17] abhikkantatarā ca[17] paṇītatarā cā' ti? Evaṃ bhante. Sa[18] kho[18] so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ[19] paripākam[19] anvāya[19] pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti[20]: cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi . . . ghānaviññeyyehi gandhehi . . . jivhāviññeyyehi rasehi . . . kāyaviññeyyehi

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[1] T. *adds* upasaṃhitvā; M_6 upasaṃkamitvā; M_7 upasaṃyitvā. [2] M. Ph. °khā. [3] *omitted by* S.
[4] Ph. uppilāvi°; T. M_7 uppilāp°; M. uplavi°; M_6 *omits* upp° vā.
[5] M. Ph. *add* ti. [6] M. Ph. M_6. S. Up° (*without* h').
[7] T. M_7 vināti.
[8] Ph. uppilāvi°; M. uplavi°; T. M_6. M_7 uppalāp°
[9] *omitted by* M. [10] T. nanvayaṃ; M_7 nānvayaṃ.
[11] M. Ph. °kiḷā. [12] T. M_7 katvā.
[13] M. Ph. S. vaṅkakaṃ. [14] T. mokkhi°; M_6 mokkhaṭikaṃ
[15] M. Ph. ciṅku°; T. cigu°; S. piṅgulikaṃ; M_6 gulakaṃ.
[16] M_6 nanvayaṃ; T. na tāyaṃ; M_7 nānāyaṃ.
[17] *omitted by* Ph. [18] T. ko; M_7 kho.
[19] *omitted by* M_6. [20] T. M_7 °vāreti.

phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. Taṃ kiṃ maññasi[1] Upāli 'nanvāyaṃ[2] khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca paṇītatarā cā' ti? Evaṃ bhante.

5. Idha kho pana vo[3] Upāli Tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā[4]. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrahmaṇiṃ[5] pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti[6]. So dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto[7]. So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati 'sambādho gharāvāso rajāpatho[8], abbhokāso pabbajjā; na yidaṃ[9] sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ; yan nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan' ti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnaṃ[10] sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ[11] pahāya[11] adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti,

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[1] T. maṃñatha. [2] M_7 nanvayaṃ; T. ṇa tvaṃ.
[3] *omitted by* S. [4] M. *adds* ti.
[5] T. °ṇiyaṃ. [6] T. M_7 °si.
[7] Ph. S. pacchā° [8] Ph. raja°; T. M_7 rājā°; M. rāja°
[9] T. idaṃ. [10] T. M_7 bhikkhū. [11] *omitted by* M_6.

ārācārī[1] virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa, pisunaṃ[2] vācaṃ pahāya pisunāya vācāya paṭivirato hoti; na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā[3] sutvā na[4] imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ[5] vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā[6] kaṇṇasukhā pemaniyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ[7] vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī[8] dhammavādī[3] vinayavādī[3], nidhānavatiṃ vācaṃ bhāsitā hoti[4] kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. So bījagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattuparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti. Uccāsayanamahāsayanā[9] paṭivirato hoti[10]. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā[11] paṭivirato hoti. Dāsidāsapaṭiggahaṇā[12] paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavāpaṭiggahaṇā[6] paṭivirato[6] hoti[6]. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā[13] paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato

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[1] T. ācāri; M. Ph. ānā°; Ph. °rā.
[2] M. Ph. S. pisuṇ° *throughout.* [3] *omitted by* M. Ph.
[4] *omitted by* T. M_6. M_7. [5] Ph. T. °ṇī.
[6] *omitted by* S. [7] Ph. °pī.
[8] *omitted by* M. Ph. T. M_7. [9] T. uccasayanā ma°
[10] T. M_7 *continue:* Khettavatthu° paṭi° hoti. Āmakamaṃsa° paṭi° hoti *and so on, repeating* Khetta° *in due place.*
[11] S. °kumāripaṭi°; M_6 *puts* itthikumara° (*sic*) *after* dāsi°
[12] T. M_7 *omit this phrase.*
[13] T. °pahināg°; M_6 °pahīnānuy°; M. Ph. M_7. S. °pahīna°

hoti. Ukkoṭanavañcananikatisāciyogā[1] paṭivirato hoti. Chedanavadhabandhanaviparāmosa[2]-ālopasahasākārā[3] paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena[4] cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhī sakuṇo yena yen' eva ḍeti sapattabhāro[5] 'va[6] ḍeti, evam eva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

6. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ[7] cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ avyāsekasukhaṃ[8] paṭisaṃvedeti.

7. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite[9] pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite[10] pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. So iminā ca ariyena sīlakkhandhena samannāgato iminā ca

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[1] Ph. ukkoṭavañc° [2] S. °bandavi°

[3] M. Ph. °sāha°; T. °sahasāvyakārā; M_7 °sahavyākārā; S. °sāhasā.

[4] M. Ph. °pāri° *throughout.* [5] T. sapattāhāro.

[6] T. M_6 yeva. [7] T. M_6 etaṃ.

[8] T. avyasekkhaṃ. [9] M. Ph. samiñcite.

[10] T. *omits this phrase.*

ariyena indriyasaṃvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ[1] susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā[2] ujuṃ kāyaṃ paṇidhāya[3] parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, vyāpādapadosaṃ[4] pahāya avyāpannacitto[4] viharati sabbapāṇabhūtahitānukampī, vyāpādapadosā[4] cittaṃ parisodheti, thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti, uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti, vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

8. So[5] ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ[6] jhānaṃ[6] upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[7] vihāro purimehi[8] vihārehi[8] abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā[9] araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

9. Puna ca paraṃ Upāli bhikkhu vitakkavicārānaṃ vūpasamā . . .[10] dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[11] vihāro purimehi[12] vihārehi[12] abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā

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[1] M. Ph. °gūhaṃ. [2] M. Ph. ābhuñj°
[3] T. M_6. M_7 pan° [4] T. vya° *and* avya°
[5] *omitted by* T. M_7.
[6] T. M_6. M_7 °majjh° *and likewise in every similar case.*
[7] T. na vāyaṃ.
[8] T. M_6. M_7 purimāhi (T. °mā) khiḍḍāhi.
[9] T. M_6. M_7 samph° *always.* [10] M. pa.
[11] T. M_7 nanvayaṃ. [12] T. M_6. M_7 °mena °rena.

araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

10. Puna ca paraṃ Upāli bhikkhu pītiyā ca virāgā ...[1] tatiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[2] vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

11. Puna ca paraṃ Upāli bhikkhu sukhassa ca pahānā ...[3] catutthaṃ jhānaṃ[4] upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[2] vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

12. Puna ca paraṃ Upāli bhikkhu sabbaso rūpasaññānaṃ samatikkamā[5] paṭighasaññānaṃ atthaṅgamā[6] nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāsānañcāyatanaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[2] vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

13. Puna ca paraṃ Upāli bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññāṇan' ti viññāṇañcāyatanaṃ upasampajja viharati ... pe[7] ... sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī' ti ākiñcaññāyatanaṃ upasampajja viharati ...[3] sabbaso ākiñcaññāyatanaṃ samatikkamma 'santam[8] etaṃ paṇītam etan'

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[1] M. pa. [2] T. M_7 nanvayaṃ. [3] M. la.
[4] M. *continues:* la, Ph. pa ‖ Puna. [5] T. °kkammā.
[6] T. M_6. M_7 atthag°
[7] M. la; Ph. pa; *omitted by* S.
[8] T. natthi kiñcī ti; M_7 *only* natthi; M_6 *omits the words between inverted commas.*

ti nevasaññānāsaññāyatanaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[1] vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā[2] araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

14. Puna ca paraṃ Upāli bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ[1] vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā[3] araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti. Iṅgha tvaṃ Upāli saṅghe viharāhi[4], saṅghe[4] te[4] viharato phāsu[5] bhavissatī ti.

C.

1. Dasa yime[6] bhikkhave dhamme appahāya abhabbo arahattaṃ sacchikātuṃ. Katame dasa?

2. Rāgaṃ dosaṃ mohaṃ kodhaṃ upanāhaṃ makkhaṃ paḷāsaṃ[7] issaṃ macchariyaṃ mānaṃ.

Ime kho bhikkhave dasa dhamme appahāya abhabbo arahattaṃ sacchikātuṃ[8].

3. Dasa[9] yime bhikkhave dhamme pahāya bhabbo arahattaṃ sacchikātuṃ. Katame dasa?

4. Rāgaṃ dosaṃ mohaṃ kodhaṃ upanāhaṃ makkhaṃ paḷāsaṃ[7] issaṃ[10] macchariyaṃ mānaṃ.

Ime kho bhikkhave dasa dhamme pahāya bhabbo arahattaṃ sacchikātun ti.

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[1] T. M_7 nanvayaṃ. [2] M. *here* samph°
[3] T. *here* samp°, M. samph°
[4] *omitted by* T.; M_6. M_7 *omit only* te.
[5] T. M_6. M_7 °suṃ. [6] M_6 ime. [7] T. M_6. M_7 pal°
[8] S. *adds* ti. [9] Ph. *only has* Ime *and so on.*
[10] M_7 icchaṃ.

Upāsakavaggo[1] dasamo[2].

Tatr'[3] uddānaṃ:

Kāmabhogī[4] veraṃ[5] diṭṭhi[6] Vajjiya[7]-Uttiyā[8] ubho[9]
Kokanudo[10] āhuniyo[11] thero[12] Upāli abhabbo[13] ti[14].

Dutiyapaṇṇāsako[15] niṭṭhito[16].

CI.

1. Tisso[17] bhikkhave samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti. Katamā tisso?

2. Vevaṇṇiyamhi ajjhūpagato, parapaṭibaddhā[18] me jīvikā[19], añño me ākappo karaṇīyo ti[20].

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti. Katame satta?

3. Niccaṃ[21] satatakārī hoti satatavuttī[22] sīlesu, anabhijjhālu hoti, avyāpajjho[23] hoti, anatimānī hoti, sikkhākāmo

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[1] M. Upāli°; Ph. Vaggo. [2] M. Ph. S. pañcamo.
[3] M. Ph. S. tass'.
[4] M. Ph. bhogī; T. kodho; M_6. M_7 kodha.
[5] M. bhayaṃ; T. ve; M_7 vo; *omitted by* M_6.
[6] M. kiṃdiṭṭhiko; T. M_6. M_7 *add* ca.
[7] Ph. T. M_6 Vajji; M. sabbaṃ garahī.
[8] M. Ph. °yo; T. M_6. M_7 °ko. [9] Ph. T. M_6. M_7 ca.
[10] M_7 Kocakanado; T. Katado; *omitted by* M_6.
[11] M. M_6 °neyyo; Ph. *adds* ca; T. Puṇṇiye; M_7 Puṇṇiyo.
[12] Ph. *adds* ca. [13] Ph. bhabbena cā; T. M_6. M_7 *add* navā.
[14] *omitted by* T. M_6. M_7. S.
[15] Ph. °kaṃ; T. M_6. M_7 paṇṇāsakaṃ.
[16] Ph. °taṃ dutiyaṃ; S. dutiyo; *omitted by* T. M_6. M_7.
[17] M. T. M_6. M_7 *add* imā.
[18] M. Ph. °bandhā. [19] Ph. °tā.
[20] *omitted by* S. [21] *omitted by* M.
[22] M. santatha°; M_6 saṃtata° *both times;* M_7 santa° *and* santata° [23] T. avya°.

hoti, idam atthan ti 'ssa[1] hoti jīvitaparikkhāresu, āraddhaviriyo ca[2] viharati.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulīkatā ime satta dhamme paripūrentī ti.

CII.

1. Satt' ime bhikkhave bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti. Katame satta?

2. Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekhāsambojjhaṅgo[3].

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti. Katamā tisso?

3. Idha bhikkhave bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo[4] . . . pe[5] . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena[6] . . . pe[7] . . . yathākammūpage satte pajānāti. Āsavānaṃ khayā . . . pe[8] . . . sacchikatvā upasampajja viharati.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulīkatā imā tisso vijjā paripūrentī ti.

CIII.

1. Micchattaṃ bhikkhave āgamma virādhanā hoti, no ārādhanā. Kathañ ca bhikkhave micchattaṃ āgamma virādhanā hoti, no ārādhanā?

2. Micchādiṭṭhikassa bhikkhave micchāsaṅkappo pahoti. Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa

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[1] Ph. S. icc atthaṃ ti 'ssa (Ph. hi'ssa); T. icchatatan ti 'ssa; M_6 icchantaṃ ti 'ssa; M_7 icchattaṃ ti 'ssa.
[2] *omitted by* S. [3] M. Ph. S. upekkhā°
[4] M. Ph. *add* tisso pi jātiyo. [5] M. la; *omitted by* Ph.
[6] M. Ph. °nussakena; T. M_6. M_7 *only* atikka.
[7] M. pa; *omitted by* Ph.
[8] M. la; Ph. pa; *omitted by* T. M_6. M_7.

micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhi pahoti. Micchāsamādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa[1] micchāvimutti pahoti.

Evaṃ kho bhikkhave micchattaṃ āgamma virādhanā hoti, no ārādhanā.

3. Sammattaṃ bhikkhave āgamma ārādhanā hoti, no virādhanā. Kathañ ca bhikkhave sammattaṃ āgamma ārādhanā hoti, no virādhanā?

4. Sammādiṭṭhikassa bhikkhave sammāsaṅkappo pahoti. Sammāsaṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhi pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa[2] sammāvimutti pahoti.

Evaṃ kho bhikkhave sammattaṃ āgamma ārādhanā hoti, no virādhanā ti.

CIV.

1. Micchādiṭṭhikassa bhikkhave purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇassa[2] micchāvimuttissa yañ c'eva[3] kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ[4] yañ ca vacīkammaṃ . . . yañ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi[5] bhikkhave pāpikā.

2. Seyyathā pi bhikkhave nimbabījaṃ vā kosātakībījaṃ[6] vā tittakalābubījaṃ[7] vā allāya paṭhaviyā[8] nikkhittaṃ, yañ

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[1] T. M_7 °ñāṇissa. [2] T. M_7. S. °ñāṇissa. [3] M. Ph. ca.
[4] M_6. S. °dinnaṃ *throughout;* T. M_7 °diṇṇaṃ *and* °dinnaṃ.
[5] M. Ph. hi 'ssa. [6] S. °ṭa°; M. Ph. *omit* ko° vā.
[7] S. °kālā° [8] T. °yaṃ.

c'eva paṭhavirasaṃ upādiyati yañ ca āporasaṃ upādiyati, sabban taṃ tittakattāya[1] kaṭukattāya asātattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hi[2] bhikkhave pāpakaṃ. Evam eva kho bhikkhave micchādiṭṭhikassa purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇassa[3] micchāvimuttissa yañ c'eva kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yañ ca vacīkammaṃ . . .[4] yañ[5] ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi[6] bhikkhave pāpikā.

3. Sammādiṭṭhikassa bhikkhave purisapuggalassa sammāsaṅkappassa sammāvācassa sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇassa sammāvimuttissa yañ c'eva kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ, yañ ca vacīkammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yañ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi[6] bhikkhave bhaddikā.

4. Seyyathā pi bhikkhave ucchubījaṃ vā sālibījaṃ vā muddikabījaṃ[7] vā allāya paṭhaviyā nikkhittaṃ, yañ c'eva[8] paṭhavirasaṃ upādiyati yañ ca āporasaṃ upādiyati, sabban taṃ sātattāya madhurattāya asecanakattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hi bhikkhave bhaddakaṃ[9]. Evam eva kho bhikkhave sammādiṭṭhikassa purisapuggalassa[10] sammāsaṅkappassa sammāvācassa sammākammantassa

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[1] T. tikattāya. [2] *omitted by* T. M_6. M_7.
[3] T. M_6. M_7. S. °ñāṇissa *throughout.*
[4] T. M_6. M_7 *in full.*
[5] T. M_7 *omit* yañ ca . . . °diṇṇaṃ.
[6] M. Ph. hi 'ssa. [7] M. Ph. °kā°
[8] M. Ph. S. ca. [9] M_6. S. bhaddikaṃ.
[10] M. pa ॥ sammāvimuttissa.

sammā-ājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇassa sammāvimuttissa yañ c'eva kāyakammaṃ yathādiṭṭhisamattaṃ samādinnaṃ yañ ca vacīkammaṃ . . . yañ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi[1] bhikkhave bhaddikā ti.

CV.

1. Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anvad[2] eva[2] ahirikaṃ anottappaṃ. Avijjāgatassa bhikkhave aviddasuno[3] micchādiṭṭhi pahoti. Micchādiṭṭhikassa[4] micchāsaṅkappo pahoti. Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhi pahoti. Micchāsamādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa micchāvimutti pahoti.

2. Vijjā[5] bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiyā anvad eva hirottappaṃ. Vijjāgatassa bhikkhave viddasuno[6] sammādiṭṭhi pahoti. Sammādiṭṭhikassa[4] sammāsaṅkappo pahoti. Sammāsaṅkappaasa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhi pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa sammāvimutti pahoti.

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[1] M. Ph. hi 'ssa.
[2] T. M_6. M_7 anu-d-eva.
[3] M. avindasuno.
[4] T. M_6. M_7 °diṭṭhissa.
[5] T. M_6. M_7 *add* ca kho.
[6] M. vinda°

CVI.

1. Dasa yimāni bhikkhave nijjaravatthūni[1]. Katamāni dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi nijjiṇṇā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo nijjiṇṇo hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvācassa bhikkhave micchāvācā nijjiṇṇā hoti, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammākammantassa bhikkhave micchākammanto nijjiṇṇo hoti, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammā-ājīvassa bhikkhave micchā-ājīvo nijjiṇṇo hoti, ye ca micchā-ājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammā-ājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvāyāmassa bhikkhave micchāvāyāmo nijjiṇṇo hoti, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsatissa bhikkhave micchāsati nijjiṇṇā hoti, ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsamādhissa bhikkhave micchāsamādhi nijjiṇṇo hoti, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsamādhipaccayā ca aneke

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[1] Ph. T. M_6. M_7 nijjarā°

kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāñāṇassa bhikkhave micchāñāṇaṃ nijjiṇṇaṃ hoti, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvimuttissa bhikkhave micchāvimutti nijjiṇṇā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Imāni kho bhikkhave dasa nijjaravatthūnī ti.

CVII.

1. Atthi bhikkhave dakkhiṇesu janapadesu dhovanaṃ[1] nāma. Tattha hoti annam pi pānam pi khajjam[2] pi[2] bhojjam pi leyyam pi peyyam[3] pi[3] naccam pi gītam pi vāditam pi. Atth' etaṃ bhikkhave dhovanaṃ[4], n'etaṃ natthī ti vadāmi. Tañ ca kho etaṃ bhikkhave dhovanaṃ hīnaṃ gammaṃ pothujjanikaṃ[5] anariyaṃ anatthasaṃhitaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati[6]. Ahañ[7] ca[7] kho[7] bhikkhave ariyaṃ dhovanaṃ desissāmi[8], yaṃ dhovanaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamañ ca taṃ[3] bhikkhave ariyaṃ dhovanaṃ, yaṃ[9] dhovanaṃ[9] ekantanibbidāya virāgāya nirodhāya upasamāya

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[1] M_6. M_7 dhop°; T. yepanaṃ. [2] *omitted by* Ph.
[3] *omitted by* M. Ph. [4] T. M_6. M_7 dhop° *throughout*.
[5] T. °taṃ. [6] Ph. *continues:* yaṃ dho° āgamma.
[7] M. atthi. [8] *omitted by* M. [9] *omitted by* S.

abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhotā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā honti, sammādiṭṭhipaccayā ca[1] aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhoto hoti . . . pe[2] . . . sammāvācassa bhikkhave micchāvācā niddhotā hoti . . . sammākammantassa bhikkhave micchākammanto niddhoto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo niddhoto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhoto hoti . . .[3] sammāsatissa bhikkhave micchāsati niddhotā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhoto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhotaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhotā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā hoti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ dhovanaṃ, yaṃ[4] dhovanaṃ[4] ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccantī ti[5].

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[1] *omitted by* T. M_7. S.
[2] M. la; Ph. pa; *omitted by* S.
[3] T. M_6. M_7 pe.
[4] *omitted by* M. Ph. S.
[5] *omitted by* M_6.

CVIII.

1. Tikicchakā bhikkhave virecanaṃ denti pittasamuṭṭhānānam pi ābādhānaṃ paṭighātāya semhasamuṭṭhānānam pi ābādhānaṃ paṭighātāya vātasamuṭṭhānānam pi ābādhānaṃ paṭighātāya. Atth' etaṃ bhikkhave virecanaṃ, n'etaṃ natthī ti vadāmi. Tañ ca kho etaṃ[1] bhikkhave virecanaṃ sampajjati pi vipajjati pi. Ahañ ca kho bhikkhave ariyaṃ virecanaṃ desissāmi, yaṃ virecanaṃ sampajjati yeva[2] no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamañ ca taṃ bhikkhave ariyaṃ virecanaṃ, yaṃ[3] virecanaṃ[3] sampajjati yeva[4] no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi virittā[5] hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo viritto hoti . . .[6] sammāvācassa bhikkhave micchāvācā virittā hoti . . . sammākammantassa bhikkhave micchākammanto viritto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo viritto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo viritto hoti . . . sammāsatissa bhikkhave micchāsati virittā hoti . . .

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[1] T. M_6. M_7 evaṃ. [2] T. M_6. M_7 c'eva.
[3] *omitted by* Ph. T. M_6. M_7. S.
[4] Ph. m-eva; T. M_6. M_7 c'eva.
[5] T. M_6. M_7 virattā; S. viritā *throughout*. [6] M. la.

sammāsamādhissa bhikkhave micchāsamādhi viritto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ virittaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti virittā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ virecanaṃ, yaṃ[1] virecanaṃ[1] sampajjati yeva[2] no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti jarādhammā[3] sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccantī ti[4].

CIX.

1. Tikicchakā bhikkhave vamanaṃ denti pittasamuṭṭhānānam pi ābādhānaṃ paṭighātāya semhasamuṭṭhānānam pi ābādhānaṃ paṭighātāya vātasamuṭṭhānānam pi ābādhānaṃ paṭighātāya. Atth' etaṃ bhikkhave vamanaṃ, n'etaṃ natthī ti vadāmi. Tañ ca kho etaṃ bhikkhave vamanaṃ sampajjati pi vipajjati pi. Ahañ ca[2] kho[5] bhikkhave ariyaṃ vamanaṃ desissāmi, yaṃ vamanaṃ sampajjati yeva[6] no vipajjati; yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha[7] . . . pe[8] . . .

2. Katamañ ca taṃ bhikkhave ariyaṃ vamanaṃ, yaṃ[9] vamanaṃ[9] sampajjati yeva[6] no vipajjati; yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti . . . pe[10] . . .

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[1] *omitted by* T. M_6. M_7. [2] T. M_6. M_7 c'eva.
[3] M. pa ǁ soka° pari° [4] M. Ph. *omit* ti.
[5] S. *adds* taṃ. [6] Ph. m-eva; T. M_6. M_7 c'eva.
[7] T. M_7 *add* sādh° manasi° [8] M. pa; *omitted by* Ph. S.
[9] *omitted by* Ph. M_6. S. [10] M. la; Ph. pa.

sokaparidevadukkhadomanassupāyāsadhammā[1] sattā[1] sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi vantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo vanto hoti . . .[2] sammāvācassa bhikkhave micchāvācā vantā hoti . . . sammākammantassa bhikkhave micchākammanto vanto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo vanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo vanto hoti . . . sammāsatissa bhikkhave micchāsati vantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi vanto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ vantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti vantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ vamanaṃ, yaṃ[3] vamanaṃ[3] sampajjati yeva[4] no vipajjati; yaṃ vamanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā . . . pe[5] . . . sokaparidevadukkhadomanassupāyāsadhammā[6] sattā[6] sokaparidevadukkhadomanassupāyāsehi parimuccantī ti.

CX.

1. Dasa yime bhikkhave niddhamaniyā dhammā. Katame dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ

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[1] *omitted by* T. M_6. M_7. [2] M. pa.
[3] *omitted by* Ph. T. M_6. M_7. S.
[4] Ph. m-eva; T. M_6. M_7 c'eva.
[5] M. pa; Ph. S. *in full.* [6] *omitted by* M.

gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhanto hoti . . .[1] sammāvācassa bhikkhave micchāvācā niddhantā hoti . . . sammākammantassa bhikkhave micchākammanto niddhanto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo niddhanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhanto hoti . . . sammāsatissa bhikkhave micchāsati niddhantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhanto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Ime kho bhikkhave dasa niddhamaniyā dhammā ti.

CXI.

1. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so[2] bhikkhu Bhagavantaṃ etad avoca 'asekho asekho ti bhante vuccati. Kittāvatā nu[3] kho[3] bhante bhikkhu asekho hotī' ti?

2. Idha bhikkhu[4] bhikkhu[5] asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā[6] samannāgato hoti.

Evaṃ kho bhikkhu[7] bhikkhu[8] asekho hotī ti.

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[1] M. pa. [2] *omitted by* T. M_7.
[3] *omitted by* M. Ph. [4] T. M_7 bhikkhave.
[5] M. bhikkhussa; *omitted by* Ph. M_6. S.
[6] T. °sati, *as in the next Sutta, till* °vimutti, *where it has* °ttiyā samannā° *and so on.*
[7] T. M_6. M_7 bhikkhave. [8] *omitted by* Ph. S.

CXII.

1. Dasa yime bhikkhave asekhiyā dhammā. Katame dasa?

2. Asekhā sammādiṭṭhi, asekho sammāsaṅkappo, asekhā sammāvācā, asekho sammākammanto, asekho sammā-ājīvo, asekho sammāvāyāmo, asekhā sammāsati, asekho sammāsamādhi, asekhaṃ sammāñāṇaṃ, asekhā sammāvimutti. Ime kho bhikkhave dasa asekhiyā dhammā ti.

Samaṇasaññāvaggo[1] paṭhamo.

Tass' uddānaṃ[2]:

Saññā[3] bojjhaṅgā micchattaṃ bījaṃ[4] vijjāya[5] nijjarā[6]
Dhovanañ[7] ca[8] tikicchā ca[8] niddhamanaṃ[9] dve[10] asekhā[11] ti.

CXIII.

1. Adhammo ca bhikkhave veditabbo anattho[12] ca, dhammo[13] ca veditabbo attho ca, adhammañ ca viditvā anatthañ[14] ca, dhammañ[15] ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo ca anattho ca?

2. Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.

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[1] Ph. T. M_6. M_7 Vaggo.
[2] T. M_6. M_7 *omit* tass' udd° *and the* udd° *itself.*
[3] S. samaṇasaññā. [4] *omitted by* Ph. S.
[5] Ph. vijjā hoti; S. upavijjaya. [6] M. °raṃ; S. vijjānaṃ.
[7] M. °naṃ; S. °nati° [8] *omitted by* M. S.
[9] M. vamanaṃ niddh°; Ph. °na; S. °mena.
[10] *omitted by* Ph. [11] Ph. asekhiyā; S. cā.
[12] T. M_7 na attho; Ph. dhammo. [13] Ph. anattho.
[14] Ph. T. M_7 dhammañ. [15] Ph. T. M_7 anatthañ.

Ayaṃ vuccati bhikkhave adhammo ca anattho ca. Katamo ca bhikkhave dhammo ca attho ca?

3. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

4. Adhammo[1] ca bhikkhave veditabbo anattho ca, dhammo ca[2] veditabbo attho ca, adhammañ ca viditvā anatthañ ca, dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

CXIV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo[3], katamo ca dhammo, katamo ca anattho, katamo ca attho?

2. Micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo bhikkhave adhammo, sammāsaṅkappo dhammo, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvācā bhikkhave adhammo, sammāvācā dhammo, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchākammanto bhikkhave adhammo, sammākammanto dhammo, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti,

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[1] M. Ph. *omit* Adh° . . . attho ca.
[2] T. M_6. M_7 *add* bhikkhave.
[3] M_6 *then has* ca attho ca (*all*).

ayaṃ anattho, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchā-ājīvo bhikkhave adhammo, sammā-ājīvo dhammo, ye ca micchā-ājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammā-ājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsati bhikkhave adhammo, sammāsati dhammo, ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsamādhi bhikkhave adhammo, sammāsamādhi dhammo, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāñāṇaṃ bhikkhave adhammo, sammāñāṇaṃ dhammo, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

CXV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho,

tathā paṭipajjitabban ti. Idam avoca Bhagavā, idaṃ vatvā[1] Sugato[2] uṭṭhāyāsanā vihāraṃ pāvisi.

2. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no[3] āvuso[3] Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesaṃ bhikkhūnaṃ etad ahosi: Ayaṃ kho āyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[4] Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma[5], upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma[5]. Yathā no āyasmā Ānando vyākarissati[6], tathā naṃ dhāressāmā[7] ti.

3. Atha kho te bhikkhū yenāyasmā Ānando ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sārāṇīyaṃ[8] vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Ānandaṃ etad avocuṃ: Idaṃ kho no āvuso Ānanda Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave[9] veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesaṃ no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no āvuso Bhagavā

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[1] M. S. vatvāna; Ph. vatvā ca.
[2] T. M_7 *add* athāparaṃ. [3] T. panāv°; M_7 *omits* no.
[4] S. āy° [5] T. °yyama. [6] T. vya°
[7] M. Ph. °yyāmā. [8] M. Ph. sāra°
[9] M. pa ‖ tathā paṭi°

saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave[1] veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā[2] ti? Tesaṃ no āvuso amhākaṃ etad ahosi: Ayaṃ kho āyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[3] Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa[4] vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma[5], upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma[6]. Yathā no āyasmā Ānando vyākarissati[7], tathā naṃ dhāressāmā[8] ti. Vibhajat'[9] āyasmā Ānando ti[10].

4. Seyyathā pi āvuso puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato[11] sāravato atikkamm'[12] eva[13] mūlaṃ atikkamma[14] khandhaṃ sākhāpalāse[15] sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantānaṃ Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā[16] amhe etam atthaṃ paṭipucchitabbaṃ maññetha[17]. So h'āvuso[18] Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī[19] Tathāgato. So c'eva pan' etassa kālo ahosi, yaṃ tumhe Bhagavantaṃ yeva upasaṅkamitvā

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[1] M. pa ‖ tathā paṭi° [2] T. °yya. [3] S. āy°
[4] Ph. °bhajitassa. [5] T. °yyama; Ph. S. °missāma.
[6] T. °yyama; M. pati° [7] T. vya° *throughout.*
[8] T. °yyamā; M_6. M_7 °yyāmā; M. °rissāmā.
[9] M. Ph. °tu. [10] *omitted by* Ph.
[11] T. M_7 ṭhito; M_6 tiṭṭhito. [12] M. °kkam'.
[13] T. ca. [14] M. T. °kkama. [15] Ph. °saṃ.
[16] M. Ph. °kkamitvā.
[17] M_6 maṃñeyyātha; M. Ph. S. maññatha.
[18] T. M_7. S. āv°; Ph. *only* hi. [19] M. Ph. S. °sāmi *throughout.*

etam[1] atthaṃ puccheyyātha[2]. Yathā vo[3] Bhagavā vyākareyya, tathā naṃ dhāreyyāthā[4] ti.

5. Addhāvuso[5] Ānanda Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī Tathāgato. So c'eva pan' etassa[6] kālo ahosi, yaṃ mayaṃ Bhagavantaṃ yeva upasaṅkamitvā etam[7] atthaṃ puccheyyāma[8]. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[9] Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa[10] vitthārena atthaṃ vibhajituṃ. Vibhajat' āyasmā Ānando agarukaritvā[11] ti.

6. Tena h'āvuso[12] suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Ānandassa paccassosuṃ. Āyasmā Ānando etad avoca: Yaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?

7. Micchādiṭṭhi āvuso adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo āvuso adhammo, sammāsaṅkappo dhammo . . . pe[13] . . . micchāvācā āvuso adhammo, sammāvācā

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[1] M. S. ekam. [2] T. °yyatha.
[3] Ph. T. M_6. M_7. S. no. [4] T. °yyathā, *and so always.*
[5] T. M_7 āv° [6] T. assa; M_6. M_7 tassa.
[7] T. ekam. [8] T. °yyaṃa, *and so always.* [9] T. āy°
[10] Ph. °bhajitassa.
[11] M. Ph. S. °katvā; T. M_7 agarukaṃ (T. °taṃ) karitvā.
[12] T. M_6. M_7 āv° [13] *omitted by* M. Ph. S.

dhammo . . . micchākammanto āvuso adhammo, sammākammanto dhammo . . . micchā-ājīvo āvuso adhammo, sammā-ājīvo dhammo . . . micchāvāyāmo āvuso adhammo, sammāvāyāmo dhammo . . . micchāsamādhi āvuso adhammo, sammāsamādhi dhammo . . . micchāñāṇaṃ āvuso adhammo, sammāñāṇaṃ dhammo . . . micchāvimutti āvuso adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ[1] kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho[2] ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho tathā paṭipajjitabban' ti, imassa kho ahaṃ[3] āvuso Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi[4]. Ākaṅkhamānā ca pana tumhe āvuso Bhagavantaṃ yeva upasaṅkamitvā etam atthaṃ puccheyyātha[5]. Yathā vo[6] Bhagavā vyākaroti[7], tathā naṃ dhāreyyāthā ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocuṃ: —

8. Yaṃ kho no bhante Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo[8] ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhamañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesaṃ no bhante amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā

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[1] M. ayaṃ. [2] M. la ‖ tathā paṭi° [3] *omitted by* T.
[4] T. M_6. M_7 aj° [5] M. paṭi°
[6] T. M_6. M_7. S. no; M. kho. [7] S. °kareyya.
[8] M. pa ‖ tathā paṭi°

vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo[1] ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesaṃ no bhante amhākaṃ etad ahosi: Ayaṃ kho āyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[2] Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Ānando vyākarissati, tathā naṃ dhāressāmā[3] ti. Atha kho mayaṃ bhante yenāyasmā Ānando ten' upasaṅkamimhā[4], upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ apucchimhā[5]. Tesaṃ no bhante āyasmatā Ānandena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Ānando, mahāpañño bhikkhave Ānando, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam atthaṃ puccheyyātha, aham pi c'etaṃ[6] evam eva[7] vyākareyyaṃ. Yathā taṃ Ānandena vyākataṃ, eso c'eva[8] tassa[8] attho, evañ ca naṃ dhāreyyāthā ti.

CXVI.

1. Atha kho Ajito[9] paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodanīyaṃ kathaṃ sārāṇīyaṃ[10] vītisāretvā ekamantaṃ

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[1] M. pa ‖ tathā paṭi° [2] S. āy° [3] S. °reyyāmā.
[4] M_6 °mimha; T. °mamha. [5] M_6 °ha; T. āpucchimha.
[6] M. Ph. ca taṃ; T. M_7 *add* atthaṃ. [7] T. evaṃ.
[8] T. M_7 c'etassa; M_6 c'ev'etassa.
[9] Ph. Ajino *throughout;* S. Ājino; T. Ājito; M_6 ājīvako; M_7 ājiviko. [10] M. Ph. sāra°

nisīdi. Ekamantaṃ nisinno kho Ajito[1] paribbājako Bhagavantaṃ etad avoca 'amhākaṃ bho Gotama paṇḍito[2] nāma sabrahmacārī, tena pañcamattāni cittaṭṭhānasatāni[3] cintitāni[4], yehi aññatitthiyā upāraddhā[5] 'va[6] jānanti[6] upāraddh'amhā'[7] ti. Atha kho Bhagavā bhikkhū āmantesi 'dhāretha no[8] tumhe bhikkhave paṇḍitavatthūnī' ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā bhāseyya, Bhagavato sutvā bhikkhū dhāressantī' ti. 'Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmī' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Idha bhikkhave ekacco adhammikena vādena adhammikaṃ vādaṃ abhiniggaṇhāti[9] abhinippīḷeti[10]. Tena ca adhammikaṃ parisaṃ rañjeti[11], tena sā adhammikā parisā uccāsaddā[12] mahāsaddā[12] hoti[13] 'paṇḍito vata bho paṇḍito vata bho' ti.

3. Idha pana bhikkhave ekacco adhammikena vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṃ parisaṃ rañjeti[14], tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

4. Idha pana bhikkhave ekacco adhammikena vādena dhammikañ ca vādaṃ adhammikañ ca vādaṃ abhiniggaṇhāṭi abhinippīḷeti, tena ca adhammikaṃ parisaṃ rañjeti[14], tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

5. Idha[15] pana bhikkhave ekacco dhammikena vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīḷeti, tena ca

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[1] M_6 ājīvako; T. M_7 ājīvito; *omitted by* S.
[2] T. M_6. M_7 paṇḍisso; T. M_7 *have also* brahma vā *instead of* sabrahma°
[3] Ph. cinta°
[4] *omitted by* T. M_7. S.
[5] Ph. uddhā.
[6] T. M_6. M_7 pajā°
[7] M. Ph. S. °ddhasmā.
[8] *omitted by* Ph.
[9] M. Ph. °hati *throughout.*
[10] T. M_7 °ppeleti *throughout.*
[11] T. M_7 rajati.
[12] M. Ph. uccāsaddamahā° *throughout.*
[13] M. Ph. honti *always.*
[14] T. M_7 rajeti.
[15] M. Ph. *omit this passage.*

dhammikaṃ[1] parisaṃ rañjeti[2], tena sā dhammikā[1] parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti. [3]

6. Adhammo ca[4] bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ[5]. Katamo[6] ca[7] bhikkhave adhammo, katamo ca[7] dhammo, katamo ca[7] anattho, katamo ca[7] attho?

7. Micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo bhikkhave adhammo, sammāsaṅkappo dhammo . . . micchāvācā bhikkhave adhammo, sammāvācā dhammo . . . micchākammanto bhikkhave adhammo, sammākammanto dhammo . . . micchā-ājīvo bhikkhave adhammo, sammā-ājīvo dhammo . . . micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo . . . micchāsati bhikkhave adhammo . . . sammāsati dhammo, micchāsamādhi bhikkhave adhammo, sammāsamādhi dhammo . . . micchāñāṇaṃ bhikkhave adhammo, sammāñāṇaṃ dhammo . . . micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke[8] pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

Adhammo ca[9] bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ

[1] S. adh° [2] T. M_7 rajati.

[3] S. *adds the following passage, viz.* Idha pana bh° ekacco dh° vādena dh° vādaṃ abhinigg° abhinipp°, tena ca dh° parisaṃ r°, tena sā dh° parisā ucc° mahā° hoti 'paṇḍito vata bho p° v° bho' ti.

[4] *omitted by* Ph. [5] T. S. *add* ti.

[6] T. M_7 *only have* katamo ca bh° adh° kat° ca anattho.

[7] *omitted by* M. Ph. [8] T. M_6. M_7 pe ‖ ayaṃ anattho.

[9] T. M_6. M_7 pe ‖ ayaṃ attho.

ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

CXVII.

1. Atha kho Saṅgāravo[1] brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodanīyaṃ kathaṃ sārāṇīyaṃ[2] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etad avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kiṃ[3] pārimaṃ tīran' ti?

2. Micchādiṭṭhi kho brāhmaṇa orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ. Micchāsaṅkappo orimaṃ tīraṃ, sammāsaṅkappo pārimaṃ tīraṃ. Micchāvācā orimaṃ tīraṃ, sammāvācā pārimaṃ tīraṃ. Micchākammanto orimaṃ tīraṃ, sammākammanto pārimaṃ tīraṃ. Micchā-ājīvo orimaṃ tīraṃ, sammā-ājīvo pārimaṃ tīraṃ. Micchāvāyāmo orimaṃ tīraṃ, sammāvāyāmo pārimaṃ tīraṃ, micchāsati orimaṃ tīraṃ, sammāsati pārimaṃ tīraṃ. Micchāsamādhi orimaṃ tīraṃ, sammāsamādhi pārimaṃ tīraṃ. Micchāñāṇaṃ orimaṃ tīraṃ, sammāñāṇaṃ pārimaṃ tīraṃ. Micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīran ti[3].

Appakā te manussesu ye janā pāragāmino
athāyaṃ itarā pajā tīram evānudhāvati.
Ye ca kho samma-d-akkhāte[4] dhamme dhammānuvattino
te janā pāram essanti[5] maccudheyyaṃ suduttaraṃ.
Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma viveke yattha dūramaṃ.
Tatrābhiratim iccheyya hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi[6] paṇḍito.

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[1] Ph. S. Sagāravo. [2] M. Ph. sāra°
[3] *omitted by* T. M_6. M_7.
[4] T. °to. [5] Ph. T. M_6. M_7 issanti.
[6] M_6 citakehi.

Yesaṃ sambodhiyaṅgesu[1] sammācittaṃ subhāvitaṃ
ādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutimanto[2] te loke parinibbutā[3] ti.

CXVIII.

1. Orimañ ca vo[4] bhikkhave tīraṃ desissāmi[5] pārimañ ca tīraṃ. Taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave orimaṃ tīraṃ, katamañ ca pārimaṃ tīraṃ?

Micchādiṭṭhi bhikkhave[6] orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ . . . pe[7] . . . micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ. Idaṃ kho bhikkhave orimaṃ tīraṃ, idaṃ pārimaṃ tīran ti.

Appakā te manussesu ye janā pāragāmino
athāyaṃ itarā pajā tīram evānudhāvati.
Ye ca kho samma-d-akkhāte dhamme[8] dhammānuvattino
te janā pāram essanti maccudheyyaṃ suduttaraṃ.
Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma viveke yattha dūramaṃ.
Tatrābhiratim iccheyya hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi paṇḍito.
Yesaṃ sambodhiyaṅgesu[1] sammācittaṃ subhāvitaṃ
ādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutimanto[2] te loke parinibbutā[3] ti.

CXIX.

1. Tena kho pana samayena Jāṇussoṇi[9] brāhmaṇo tadah' uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ

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[1] T. M_7 °dhi aṅg° [2] T. jūti° [3] M. °bbūtā.
[4] *only in* S. [5] M_6 desessāmi. [6] *omitted by* M. Ph.
[7] M. la; Ph. pa. [8] T. dhammo.
[9] Ph. Jāṇusoṇi; M. Jānusoni; M_7 Jānussoṇi; M_6 Jānussoni *throughout;* T. Jāṇussoṇi, Jānussoni *and* Jānussoṇi.

kusamuṭṭhiṃ ādāya Bhagavato avidūre ekamantaṃ ṭhito hoti. Addasā[1] kho Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ tadah'uposathe sīsaṃ nahātaṃ navaṃ khomayugaṃ nivatthaṃ allaṃ kusamuṭṭhiṃ ādāya avidūre ekamantaṃ ṭhitaṃ, disvā[2] Jāṇussoṇiṃ brāhmaṇaṃ etad avoca 'kin nu kho[3] tvaṃ brāhmaṇa tadah'uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ kusamuṭṭhiṃ ādāya ekamantaṃ ṭhito, kin nu[4] kho[5] ajja[5] brāhmaṇakulassā'[6] ti? 'Paccorohaṇī bho Gotama ajja brāhmaṇakulassā'[6] ti. Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇī hotī' ti? 'Idha bho Gotama brāhmaṇā tadah'uposathe sīsaṃ nahātā navaṃ khomayugaṃ nivatthā allena gomayena paṭhaviṃ opuñjitvā[7] haritehi kusehi pattharitvā[8] antarā ca velaṃ antarā ca agyāgāraṃ[9] seyyaṃ kappenti. Te taṃ rattiṃ tikkhattuṃ paccuṭṭhāya[10] pañjalikā[10] aggiṃ namassanti «paccorohāma bhavantaṃ[11], paccorohāma bhavantan[11]» ti, pahutena[12] ca sappitelena navanītena aggiṃ santappenti, tassā ca rattiyā accayena paṇītena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ bho Gotama brāhmaṇānaṃ paccorohaṇī hotī' ti. 'Aññathā kho brāhmaṇa[13] brāhmaṇānaṃ paccorohaṇī[14], aññathā ca[15] pana ariyassa vinaye paccorohaṇī hotī' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇī hoti[16]? Sādhu me bhavaṃ Gotama tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇī hotī' ti[17]. 'Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmī' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

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[1] M. °sa. [2] M. Ph. S. disvāna.
[3] *omitted by* M. Ph. S. [4] *omitted by* T. M_6. M_7.
[5] T. M_7 v'ajja; S. ajja; *omitted by* M_6; M. Ph. *add* brahmaṇa. [6] M. Ph. brahmakusalassā.
[7] M_6 °jetvā; T. omayitvā; M_7 otvā.
[8] Ph. santharitvā; M. pavitthāretvā.
[9] T. M_7 aggāgāraṃ. [10] M_6 pañjalikāya paccutthāya.
[11] Ph. bhagavantaṃ; M_6 mahantaṃ *and* bhavantan.
[12] M. bahukena; Ph. bahutena. [13] *omitted by* T. M_7.
[14] M. M_6 *add* hoti. [15] *omitted by* M_6.
[16] T. M_6. M_7 hotī ti. [17] *omitted by* T.

2. Idha brāhmaṇa ariyasāvako iti paṭisañcikkhati 'micchādiṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchādiṭṭhiṃ pajahati, micchādiṭṭhiyā paccorohati... 'Micchāsaṅkappassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāsaṅkappaṃ pajahati, micchāsaṅkappā paccorohati . . . 'Micchāvācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāvācaṃ pajahati, micchāvācāya paccorohati . . . 'Micchākammantassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchākammantaṃ pajahati, micchākammantā paccorohati . . . 'Micchā-ājīvassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchā-ājīvaṃ pajahati, micchā-ājīvā paccorohati . . . 'Micchāvāyāmassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāvāyāmaṃ pajahati, micchāvāyāmā paccorohati . . . 'Micchāsatiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāsatiṃ pajahati, micchāsatiyā paccorohati . . . 'Micchāsamādhissa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāsamādhiṃ pajahati, micchāsamādhimhā paccorohati . . . 'Micchāñāṇassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāñāṇaṃ pajahati, micchāñāṇā paccorohati . . . 'Micchāvimuttiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇī hotī ti[1].

3. Aññathā bho Gotama brāhmaṇānaṃ paccorohaṇī, aññathā ca[2] pana ariyassa vinaye paccorohaṇī hoti[3], imissā ca bho Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalaṃ nāgghati[4] soḷasiṃ.

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[1] *omitted by* M. Ph. T. [2] *omitted by* T.
[3] T. M_7 hotī ti; *omitted by* M_6.
[4] M. Ph. n'aggh°; S. na aggh°

Abhikkantaṃ bho Gotama . . . pe[1] . . . upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajja-t-agge pāṇupetaṃ saraṇagatan ti.

CXX.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi[2]. Taṃ suṇātha[3] . . . pe[4] . . . Katamā ca bhikkhave ariyā paccorohaṇī?

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'micchādiṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchādiṭṭhiṃ pajahati, micchādiṭṭhiyā paccorohati . . . 'Micchāsaṅkappassa kho pāpako[5] vipāko[5] . . . pe[4] . . . micchāvācāya kho . . . micchākammantassa kho . . . micchā-ājīvassa kho . . .[6] micchāvāyāmassa kho . . . micchāsatiyā kho . . . micchāsamādhissa kho . . . micchāñāṇassa kho . . . micchāvimuttiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇī ti.

CXXI.

1. Suriyassa[7] bhikkhave udayato etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad[8] idaṃ[8] aruṇaggaṃ[9]. Evam eva kho bhikkhave kusalānaṃ dhammānaṃ etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad idaṃ sammādiṭṭhi.

2. Sammādiṭṭhissa[10] bhikkhave sammāsaṅkappo pahoti. Sammāsaṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhi

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[1] M. pa; *omitted by* Ph. [2] M_6. M_7 desessāmi.
[3] T. M_7 *add* sādhukaṃ. [4] *omitted by* M. Ph. S.
[5] *omitted by* S. [6] M_6 pe. [7] M. Ph. sū°
[8] M_6 etaṃ; *omitted by* Ph.
[9] M. Ph. °ṇuggaṃ; S. °ṇuttaṃ. [10] M. Ph. S. °diṭṭhikassa.

pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa[1] sammāvimutti pahotī ti[2].

CXXII.

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā āsavānaṃ khayāya samvattanti. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattantī ti.

Paccorohaṇivaggo[3] dutiyo.

[Tass' uddānaṃ:

Tayo adhammā Ajito Sagāravo ca orimaṃ
Dve c'eva paccorohaṇi pubbaṅgamaṃ āsavo cā ti.][4]

CXXIII.

1. Dasa yime[5] bhikkhave dhammā parisuddhā pariyodātā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo[6] sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā parisuddhā pariyodātā na aññatra sugatavinayā ti[7].

CXXIV.

1. Dasa yime[5] bhikkhave dhammā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

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[1] T. M_7 °ñāṇissa. [2] *omitted by* Ph. S. [3] Ph. Vaggo.
[4] *only in* M.; M_6 *has* tass' uddānaṃ: saṃkhittā vitthataṃ Ānando Ājina ve yaṃ gayhakā dve paccorohani vutta suriyā āsavakkhayo ti. [5] T. ime.
[6] Ph. pa ॥ sammākammanto. [7] *omitted by* Ph.

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā anuppannā uppajjanti na aññatra sugatavinayā ti.

CXXV.

1. Dasa yime[2] bhikkhave dhammā mahapphalā mahānisaṃsā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā mahapphalā[3] mahānisaṃsā na aññatra sugatavinayā ti.

CXXVI.

1. Dasa yime bhikkhave dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

CXXVII.

1. Dasa yime bhikkhave dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā ekantanibbidāya virāgāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti.

CXXVIII[4].

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

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[1] M. la; Ph. pa. [2] T. ime.
[3] T. rāgavinaya° *as in* CXXVI. [4] *is missing in* M_6.

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulīkatā anuppannā uppajjanti na aññatra sugatavinayā ti.

CXXIX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā na aññatra sugatavinayā ti.

CXXX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

CXXXI.

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti.

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[1] M. la; Ph. pa.

CXXXII.

1. Dasa yime bhikkhave micchattā. Katame dasa?

2. Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.

Ime kho bhikkhave dasa micchattā ti.

CXXXIII.

1. Dasa yime bhikkhave sammattā. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa sammattā ti.

Parisuddhavaggo[1] tatiyo[2].

CXXXIV.

1. Sādhuñ ca vo bhikkhave desissāmi[3] asādhuñ ca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhuṃ?

Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.

Idaṃ vuccati bhikkhave asādhuṃ.

3. Katamañ ca bhikkhave sādhuṃ?

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[1] S. Pārisuddhi°; Ph. Vaggo.

[2] M_6 *adds* tass' uddānaṃ: parisuddhamano upamalarāgavipaṭājanāya cattāro micchattāni te dasā ti.

[3] T. desessāmi.

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Idaṃ vuccati bhikkhave sādhun ti.

CXXXV.

1. Ariyadhammañ ca vo bhikkhave desissāmi[1] anariyadhammañ ca, taṃ suṇātha sādhukaṃ[2] manasikarotha[2] . . . pe[3] . . .

2. Katamo ca bhikkhave anariyo dhammo?

Micchādiṭṭhi . . . pe[4] . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

4. Sammādiṭṭhi . . . pe[4] . . . sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo dhammo ti.

CXXXVI.

1. Kusalañ[5] ca vo bhikkhave desissāmi[6] akusalañ[7] ca, taṃ suṇātha . . . pe[8] . . .

2. Katamañ ca bhikkhave akusalaṃ?

Micchādiṭṭhi . . . pe[4] . . . micchāvimutti.

Idaṃ vuccati bhikkhave akusalaṃ.

3. Katamañ ca bhikkhave kusalaṃ?

Sammādiṭṭhi . . . pe[4] . . . sammāvimutti.

Idaṃ vuccati bhikkhave kusalaṃ.

CXXXVII.

1. Atthañ ca vo bhikkhave desissāmi anatthañ ca, taṃ suṇātha . . . pe[8] . . .

2. Katamo ca bhikkhave anattho?

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[1] T. M_6 desessāmi. [2] *omitted by* M. Ph.
[3] M. pa; *omitted by* Ph.; S. *gives it in full.*
[4] M. la; Ph. pa. [5] M. Ph. aku°
[6] M_6. M_7 desessāmi. [7] M. Ph. ku°
[8] *omitted by* M. Ph.; S. *in full.*

Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave anattho.
3. Katamo ca bhikkhave attho?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave attho ti.

CXXXVIII.

1. Dhammañ ca vo bhikkhave desissāmi adhammañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave adhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave adhammo.
3. Katamo ca bhikkhave dhammo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave dhammo ti.

CXXXIX.

1. Sāsavañ ca vo bhikkhave dhammaṃ desissāmi[3] anāsavañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave sāsavo dhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave sāsavo dhammo.
3. Katamo ca bhikkhave anāsavo dhammo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave anāsavo dhammo ti.

CXL.

1. Sāvajjañ ca vo bhikkhave dhammaṃ desissāmi[4] anavajjañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave sāvajjo dhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave sāvajjo dhammo.
3. Katamo ca bhikkhave anavajjo dhammo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave anavajjo dhammo ti.

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[1] M. la; Ph. pa. [2] *omitted by* M. Ph.; S. *in full.*
[3] M. Ph. M_6 dese° [4] M. T. M_7 dese°

CXLI.

1. Tapanīyañ ca vo bhikkhave dhammaṃ desissāmi[1] atapanīyañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave tapanīyo dhammo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave tapanīyo dhammo.
3. Katamo ca bhikkhave atapanīyo dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave atapanīyo dhammo ti.

CXLII.

1. Ācayagāmiñ ca vo bhikkhave dhammaṃ desissāmi[1] apacayagāmiñ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave ācayagāmī dhammo?
Micchādiṭṭhi . . . pe[4] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave ācayagāmī dhammo.
3. Katamo ca bhikkhave apacayagāmī dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave apacayagāmī dhammo ti.

CXLIII.

1. Dukkhudrayañ[5] ca vo bhikkhave dhammaṃ desissāmi[6] sukhudrayañ[5] ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave dukkhudrayo dhammo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.
3. Katamo ca bhikkhave sukhudrayo dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti.

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[1] M. Ph. T. M_6 dese°
[2] *omitted by* M. Ph.; S. *in full.*
[3] M. la; Ph. pa. [4] M. Ph. pa.
[5] Ph. °indriyañ; T. M_6. M_7 °uddayañ *throughout.*
[6] T. M_6 dese°

CXLIV.

1. Dukkhavipākañ ca vo bhikkhave dhammaṃ desissāmi[1] sukhavipākañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave dukkhavipāko dhammo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.
3. Katamo ca bhikkhave sukhavipāko dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti.

Sādhuvaggo[4] catuttho[5].

CXLV.

1. Ariyamaggañ ca vo bhikkhave dhammaṃ desissāmi[6] anariyamaggañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave anariyo maggo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave anariyo maggo.
3. Katamo ca bhikkhave ariyo maggo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave ariyo maggo ti.

CXLVI.

1. Sukkamaggañ[7] ca vo bhikkhave dhammaṃ desissāmi[8] kaṇhamaggañ[9] ca, taṃ suṇātha . . . pe[2] . . .

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[1] M. Ph. T. dese° [2] *omitted by* M. Ph.; S. *in full.*
[3] M. la; Ph. pa. [4] Ph. T. M_7 Vaggo.
[5] M_6 *adds* tass' uddānaṃ:
Sādhuṃ ariyakusalaṃ atthadhammaṃ anāsavaṃ
Sāvajjaṃ tapanīyaṃ ca ācayagāmi dukkhuddayaṃ
Dukkhavipākena te dasā ti.
[6] Ph. T. M_6 dese° [7] M. Ph. S. kaṇha°
[8] M_6 dese° [9] M. Ph. S. sukka°

2. Katamo ca bhikkhave kaṇhamaggo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave kaṇhamaggo?
3. Katamo ca bhikkhave sukkamaggo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave sukkamaggo ti.

CXLVII.

1. Saddhammañ ca vo bhikkhave desissāmi[2] asaddhammañ ca, taṃ suṇātha . . . pe[3] . . .
2. Katamo ca bhikkhave asaddhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave asaddhammo.
3. Katamo ca bhikkhave saddhammo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave saddhammo ti.

CXLVIII.

1. Sappurisadhammañ ca vo bhikkhave desissāmi[4] asappurisadhammañ ca, taṃ suṇātha . . . pe[3] . . .
2. Katamo ca bhikkhave asappurisadhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave asappurisadhammo.
3. Katamo ca bhikkhave sappurisadhammo?
Sammādiṭṭhi . . . pe[1] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave sappurisadhammo ti.

CXLIX.

1. Uppādetabbañ ca vo bhikkhave dhammaṃ desissāmi[4] na uppādetabbañ ca, taṃ suṇātha . . . pe[5] . . .
2. Katamo ca bhikkhave na uppādetabbo dhammo?
Micchādiṭṭhi . . . pe[1] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

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[1] M. la; Ph. pa. [2] M. Ph. T. M_6 dese°
[3] *omitted by* M. Ph.; S. *in full.* [4] M. Ph. T. M_6. M_7 dese°
[5] *omitted by* M. Ph.; T. M_6. M_7 *omit also* taṃ su°; S. *in full.*

3. Katamo ca bhikkhave uppādetabbo dhammo? Sammādiṭṭhi . . . pe[1] . . . sammāvimutti. Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti.

CL.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi[2] na āsevitabbañ[3] ca, taṃ suṇātha . . . pe[4] . . .

2. Katamo[5] ca bhikkhave na āsevitabbo dhammo? Micchādiṭṭhi . . . pe[1] . . . micchāvimutti. Ayaṃ vuccati bhikkhave na āsevitabbo dhammo.

3. Katamo ca bhikkhave āsevitabbo dhammo? Sammādiṭṭhi . . . pe[1] . . . sammāvimutti. Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti.

CLI.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi[2] na bhāvetabbañ ca, taṃ suṇātha . . . pe[4] . . .

2. Katamo ca bhikkhave na bhāvetabbo dhammo? Micchādiṭṭhi . . . pe[1] . . . micchāvimutti. Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.

3. Katamo ca bhikkhave bhāvetabbo dhammo? Sammādiṭṭhi . . . pe[1] . . . sammāvimutti. Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti.

CLII.

1. Bahulīkātabbañ ca vo bhikkhave dhammaṃ desissāmi[6] na bahulīkātabbañ ca, taṃ suṇātha . . . pe[4] . . .

2. Katamo ca bhikkhave na bahulīkātabbo dhammo? Micchādiṭṭhi . . . pe[1] . . . micchāvimutti. Ayaṃ vuccati bhikkhave na bahulīkātabbo dhammo.

3. Katamo ca bhikkhave bahulīkātabbo dhammo? Sammādiṭṭhi . . . pe[1] . . . sammāvimutti. Ayaṃ vuccati bhikkhave bahulīkātabbo dhammo ti.

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[1] M. la; Ph. pa. [2] M. Ph. T. M_7 dese°
[3] T. M_6. M_7 sevi°; T. M_7 *throughout.*
[4] *omitted by* M. Ph.; S. *in full.*
[5] *in* M_6 *there is some disorder.* [6] M. Ph. T. dese°

CLIII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissāmi[1] na anussaritabbañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave na anussaritabbo dhammo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.

3. Katamo ca bhikkhave anussaritabbo dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti.

CLIV.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissāmi[4] na sacchikātabbañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?
Micchādiṭṭhi . . . pe[3] . . . micchāvimutti.
Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?
Sammādiṭṭhi . . . pe[3] . . . sammāvimutti.
Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti.

Ariyamaggavaggo[5] pañcamo[6].

Paṇṇāsako[7] tatiyo.

CLV.

1. Dasahi[8] bhikkhave dhammehi samannāgato puggalo na sevitabbo. Katamehi dasahi[9]?

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[1] M. Ph. M_6 dese° [2] *omitted by* M. Ph.; S. *in full.*
[3] M. la; Ph. pa. [4] M. Ph. T. M_6. M_7 dese°
[5] M. M_6 Ariyavaggo; Ph. T. M_7 Vaggo.
[6] M. saññāpaṇṇāsako; S. tatiyapaṇṇāsako; Ph. T. M_6. M_7 *omit* Paṇṇ° tatiyo.
[7] M_6 *adds* tass' uddānaṃ: ariyo maggo kaṇhamaggo saddhammo sappurisadhammo uppādetabbo dhammo āsevitabbo dhammo na bhāvetabbo dhammo na bāhulikātabbo dhammo sacchikātabbo dhammo ti. [8] T. M_7 *add* me.
[9] T. M_7 *add* dasahi bh° dh° sa° pu° sevitabbo.

2. Micchādiṭṭhiko[1] hoti, micchāsaṅkappo hoti, micchāvāco[2] hoti, micchākammanto hoti, micchā-ājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāṇī[3] hoti, micchāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi?

4. Sammādiṭṭhiko[4] hoti, sammāsaṅkappo hoti, sammāvāco[2] hoti, sammākammanto hoti, sammā-ājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī[3] hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitabbo ti[5].

CLVI—CLXVI.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitabbo . . . pe[6] . . . bhajitabbo[7] . . . pe[8] . . . na[9] payirupāsitabbo . . . payirupāsitabbo[10] . . . pe[6] . . . na pujjo hoti . . . pe[11] . . . pujjo hoti[12] . . . na pāsaṃso hoti . . . pe[11] . . . pāsaṃso hoti[12] . . . agāravo hoti . . . sagāravo[13] hoti . . . pe[8] . . . appatikkho[14] hoti . . . pe[11] . . . sappatikkho[14] hoti . . . na ārādhako hoti . . . pe[6] . . . ārādhako hoti[12] . . .[15] na visujjhati . . . pe[11] . . . visujjhati . . . mānaṃ[16] nādhibhoti[17] . . . pe[11] . . . mānaṃ[16] adhibhoti[18]

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[1] M. °diṭṭhi.
[2] M. Ph. °cā; T. °vāyāmo; M_6 °vāyāmo *and* °vāco.
[3] M. Ph. °ṇaṃ. [4] M. Ph. °diṭṭhi.
[5] *omitted by* M. Ph.; S. *adds in parenthesis* Chuttaradiyaḍḍhasatādisuttaṃ peyyālavasena gaṇitabbaṃ.
[6] M. la; Ph. pa; *omitted by* S.
[7] T. M_7 na bh°; M_7 *adds* ti. [8] M. la; *omitted by* Ph. S.
[9] *omitted by* T. M_7. [10] T. M_7 na pay°
[11] *omitted by* M. Ph. S. [12] T. M_6. M_7 hotī ti.
[13] Ph. gā° [14] T. °tikko; M. °ṭisso; Ph. °tisso.
[15] M. la; Ph. pa.
[16] M_6 māraṃ; T. M_7 mānaṃ *and* māraṃ.
[17] M. °vibhoti. [18] T. M_6. M_7 °tī ti; M. °vibhoti.

...[1] paññāya na vaḍḍhati ... pe[2] ... paññāya vaḍḍhati[3] ...[1] bahuṃ apuññaṃ pasavati ... bahuṃ puññaṃ pasavati. Katamehi dasahi?

2. Sammādiṭṭhiko[4] hoti, sammāsaṅkappo hoti, sammāvāco[5] hoti, sammākammanto hoti, sammā-ājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī[6] hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ pasavatī ti.

Puggalavaggo[7] chaṭṭho[8].

CLXVII.

1. Tena kho pana samayena Jāṇussoṇi[9] brāhmaṇo tadah' uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ kusamuṭṭhiṃ ādāya Bhagavato avidūre ekamantaṃ ṭhito hoti. Addasā[10] kho Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ tadah' uposathe sīsaṃ nahātaṃ navaṃ khomayugaṃ nivatthaṃ allaṃ kusamuṭṭhiṃ ādāya ekamantaṃ ṭhitaṃ, disvā[11] Jāṇussoṇiṃ brāhmaṇaṃ etad avoca 'kin nu kho[12] tvaṃ brāhmaṇa tadah' uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ kusamuṭṭhiṃ ādāya ekamantaṃ ṭhito, kiṃ nu khv[13] ajja brāhmaṇa brāhmaṇakulassā'[14] ti[15]? 'Paccorohaṇī bho Gotama ajja brāhmaṇakulassā'[14]

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[1] M. la; Ph. pa. [2] *omitted by* M. Ph. S.
[3] T. M_6. M_7 °tī ti. [4] M. Ph. °diṭṭhi.
[5] M. Ph. M_7 °cā. [6] M. Ph. °ṇaṃ.
[7] M. Sammādiṭṭhivaggo; Ph. M_6 Sammādiṭṭhipaṇṇāsakaṃ; T. Paṇṇāsakaṃ; M_7 °kī.
[8] M. S. paṭhamo; Ph. chaṭṭhaṃ; *omitted by* T. M_6. M_7.
[9] *see* p. 233 n. 9. [10] M. Ph. °sa.
[11] M. Ph. S. disvāna. [12] *omitted by* M. Ph. M_6. M_7. S.
[13] S. kho. [14] M. Ph. brahmakusalassā.
[15] T. *adds* pucchi.

ti. 'Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇī hotī' ti? 'Idha bho Gotama brāhmaṇā tadah' uposathe sīsaṃ nahātā navaṃ khomayugaṃ nivatthā allena gomayena paṭhaviṃ opuñjitvā[1] haritehi kusehi pattharitvā[2] antarā ca velaṃ antarā ca agyāgāraṃ[3] seyyaṃ kappenti. Te taṃ rattiṃ tikkhattuṃ paccuṭṭhāya pañjalikā aggiṃ namassanti «paccorohāma bhavantaṃ paccorohāma bhavantan» ti, pahutena[4] ca sappitelena navanītena aggiṃ santappenti. Tassā ca rattiyā accayena paṇītena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ kho[5] bho Gotama brāhmaṇānaṃ paccorohaṇī hotī' ti. 'Aññathā kho brāhmaṇānaṃ paccorohaṇī[6], aññathā ca[7] pana ariyassa vinaye paccorohaṇī hotī' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇī hoti[8]? Sādhu[9] me bhavaṃ Gotamo tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇī hotī' ti. 'Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmī' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Idha brāhmaṇa ariyasāvako iti paṭisañcikkhati 'pāṇātipātassa kho pāpako vipāko diṭṭhe c'eva[10] dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya pāṇātipātaṃ pajahati, pāṇātipātā paccorohati . . . 'Adinnādānassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya adinnādānaṃ pajahati, adinnādānā paccorohati . . . 'Kāmesu micchācārassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya kāmesu micchācāraṃ pajahati, kāmesu micchācārā paccorohati . . . 'Musāvādassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti

[1] T. M_7 ubbhajitvā; M_6 nibbhañjitvā.
[2] M. M_7 pavittharitvā; Ph. santharitvā; T. pavitthajitvā.
[3] T. M_7 aggā°
[4] M. T. bahukena; Ph. M_7 bahutena.
[5] *omitted by* M. Ph. [6] M. Ph. S. *add* hoti.
[7] *omitted by* T. [8] T. hotī ti.
[9] T. *twice;* S. *adds* vata.
[10] T. M_6 S. diṭṭh'eva *throughout;* M_7 diṭṭh'eva *and* diṭṭhe c'eva.

paṭisaṃkhāya musāvādaṃ pajahati, musāvādā paccorohati . . . 'Pisunāya[1] vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya pisunavācaṃ pajahati, pisunāya vācāya paccorohati . . . 'Pharusāya vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya pharusavācaṃ pajahati, pharusāya vācāya paccorohati . . . 'Samphappalāpassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya samphappalāpaṃ pajahati, samphappalāpā paccorohati . . . 'Abhijjhāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya abhijjhaṃ pajahati, abhijjhāya paccorohati . . . 'Vyāpādassa[2] kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya vyāpādaṃ pajahati, vyāpādā paccorohati . . . 'Micchādiṭṭhiyā kho pāpakọ vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchādiṭṭhiṃ pajahati, micchādiṭṭhiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇī hotī ti.

3. Aññathā[3] bho Gotama brāhmaṇānaṃ paccorohaṇī[4] aññathā ca pana ariyassa vinaye paccorohaṇī hoti, imissā ca[5] bho[6] Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalaṃ nāgghati[7] soḷasiṃ. Abhikkantaṃ bho Gotama . . . pe[8] . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇupetaṃ saraṇaṃ gatan ti.

CLXVIII.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi[9], taṃ suṇātha . . . pe[10] . . . Bhagavā etad avoca: Katamā ca bhikkhave ariyā paccorohaṇī?

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[1] M. Ph. M_7. S. pisuṇ° *always.* [2] T. vya° *always.*
[3] M. Ph. *add* kho. [4] S. *adds* hoti.
[5] *omitted by* M. Ph. [6] *omitted by* T.
[7] M. Ph. n'aggh°; Ph. T. M_6. M_7 °anti.
[8] M. pa; *omitted by* Ph. [9] T. M_7 dese°
[10] M. Ph. S. *in full.*

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'pāṇātipātassa kho pāpako vipāko diṭṭhe c'eva[1] dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya pāṇātipātaṃ pajahati, pāṇātipātā paccorohati . . . pe[2] . . . 'Micchādiṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyañ cā' ti. So iti paṭisaṃkhāya micchādiṭṭhiṃ pajahati, micchādiṭṭhiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇī ti.

CLXIX.

1. Atha kho Saṅgāravo[3] brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddiṃ sammodi . . . pe[4] . . . Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etad avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kiṃ pārimaṃ tīran' ti?

2. Pāṇātipāto kho brāhmaṇa orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho[5] brāhmaṇa[5] orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesu micchācāro orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhijjhā orimaṃ tīraṃ, anabhijjhāya pārimaṃ tīraṃ. Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīran ti.

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[1] M_6. S. diṭṭh' eva *throughout.*
[2] Ph. S. *in full, as in the preceding Sutta;* M. *has* pa *after* kāmesu micchācārassa kho vipāko, *then* micchācārā paccorohati, *and so henceforth.*
[3] Ph. S. Sag° *throughout.* [4] M. Ph. S. *in full.*
[5] *omitted by* S.

Appakā te manussesu ye janā pāragāmino
athāyaṃ[1] itarā pajā tīram evānudhāvati.
Ye ca kho samma-d-akkhāte dhamme dhammānuvattino
te janā pāram essanti[2] maccudheyyaṃ suduttaraṃ.
Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma viveke yattha dūramaṃ.
Tatrābhiratim iccheyya hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi[3] paṇḍito.
Yesaṃ sambodhiyaṅgesu[4] sammācittaṃ subhāvitaṃ
ādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutimanto[5] te loke parinibbutā[6] ti[7].

CLXX.

1. Orimañ ca vo[8] bhikkhave tīraṃ desissāmi pārimañ ca tīraṃ, taṃ suṇātha . . . pe[9] . . . Katamañ ca bhikkhave orimaṃ tīraṃ, katamañ ca pārimaṃ tīraṃ?

2. Pāṇātipāto kho bhikkhave orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesu micchācāro orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhijjhā orimaṃ tīraṃ, anabhijjhā pārimaṃ tīraṃ. Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ.

Idaṃ kho bhikkhave orimaṃ tīraṃ, idaṃ pārimaṃ tīran ti.

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[1] M. athāya. [2] Ph. issanti.
[3] Ph. cittaṃ kesehi.
[4] M_7 °dhiṃ aṅg° [5] M_7 jūti°
[6] M. °bbūtā. [7] *omitted by* Ph.
[8] *omitted by* M. Ph. T. M_6. M_7. [9] *omitted by* M. Ph.

Appakā te manussesu ye janā pāragāmino
athāyaṃ itarā pajā tīram evānudhāvati.
Ye ca kho samma-d-akkhāte dhamme dhammānuvattino
te janā pāram essanti[1] maccudheyyaṃ suduttaraṃ.
Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma viveke yattha dūramaṃ.
Tatrābhiratim iccheyya hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi paṇḍito.
Yesaṃ sambodhiyaṅgesu[2] sammācittaṃ subhāvitaṃ
anādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutimanto[3] te loke parinibbutā[4] ti.

CLXXI.

1. Adhammo ca bhikkhave veditabbo anattho ca, dhammo ca veditabbo attho ca, adhammañ ca viditvā anatthañ ca, dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ[5]. Katamo ca bhikkhave adhammo ca anattho ca?

2. Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhijjhā vyāpādo micchādiṭṭhi.

Ayaṃ vuccati bhikkhave adhammo ca anattho ca. Katamo ca bhikkhave dhammo ca attho ca?

3. Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī musāvādā veramaṇī pisunāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī anabhijjhā avyāpādo sammādiṭṭhi.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

Adhammo ca bhikkhave veditabbo anattho ca, dhammo ca veditabbo attho ca, adhammañ ca viditvā anatthañ ca, dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho[6], tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

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[1] Ph. issanti. [2] T. M_7 °dhi aṅg° [3] T. jūti°
[4] M. °bbūtā. [5] M. Ph. T. °bban ti. [6] M. *adds* ca.

CLXXII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Idam avoca Bhagavā, idaṃ vatvā[1] Sugato uṭṭhāyāsanā vihāraṃ pāvisi.

2. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no[2] āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesaṃ bhikkhūnaṃ etad ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[3] Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā[4] ti.

3. Atha kho te bhikkhū yenāyasmā Mahākaccāno ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad avocuṃ: Idaṃ kho no āvuso Kaccāna Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ

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[1] M. S. vatvāna; Ph. vatvā ca.
[2] *omitted by* T. [3] S. āy° [4] T. °reyyamā.

ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesaṃ no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo[1] dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesaṃ no āvuso amhākaṃ etad ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[2] Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā ti. Vibhajat'[3] āyasmā Mahākaccāno ti.

4. Seyyathā pi āvuso puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato[4] atikkamm' eva[5] mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantānaṃ Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā[6] amhe etam atthaṃ paṭipucchitabbaṃ maññetha[7]. So h'[8] āvuso Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī[9] Tathāgato. So c'eva pan' etassa kālo ahosi, yaṃ tumhe

[1] M. pa || tathā paṭi° [2] S. āy°
[3] Ph. vibhajatu; M. °jitu.
[4] M_6 sārato; *omitted by* T. M_7. [5] M. atikkamma.
[6] M. Ph. atikkamitvā.
[7] M. Ph. maññeyyātha; M_6. M_7. S. maññatha.
[8] S. hi; *omitted by* T. M_7.
[9] M. Ph. S. °sāmī *throughout.*

Bhagavantaṃ yeva upasaṅkamitvā etam atthaṃ puccheyyātha. Yathā vo[1] Bhagavā vyākareyya, tathā naṃ dhāreyyāthā[2] ti.

5. Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī Tathāgato. So c'eva pan' etassa kālo ahosi, yaṃ mayaṃ Bhagavantaṃ yeva upasaṅkamitvā etam atthaṃ puccheyyāma. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[3] Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajat' āyasmā Mahākaccāno agarukaritvā[4] ti.

6. Tena[5] h'āvuso[5] suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa paccassosuṃ. Āyasmā Mahākaccāno etad avoca: Yaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo[6] ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca[7] dhammo, katamo ca[8] anattho, katamo ca[9] attho?

7. Pāṇātipāto āvuso adhammo, pāṇātipātā veramaṇī dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, pāṇātipātā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Adinnādānaṃ āvuso adhammo, adinnādānā veramaṇī dhammo, ye ca adinnādānapaccayā

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[1] T. M_6. M_7. S. no. [2] T. °yyamā; M_7 °yyāmā.
[3] S. āy° [4] S. °katvā; T. M_7 agarukaṃ karitvā.
[5] T. M_6. M_7 tenāv° [6] M. pa || tathā paṭi°
[7] *omitted by* M. Ph. T. M_6. M_7.
[8] *omitted by* M. T. M_6. M_7. [9] *omitted by* Ph. T. M_6. M_7.

aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, adinnādānā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Kāmesu micchācāro āvuso adhammo, kāmesu micchācārā veramaṇī dhammo, ye ca kāmesu micchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, kāmesu micchācārā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Musāvādo āvuso adhammo, musāvādā veramaṇī dhammo, ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, musāvādā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pisunā vācā āvuso adhammo, pisunāya vācāya veramaṇī dhammo, ye ca pisuṇavācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, pisunāya vācāya veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pharusā vācā āvuso adhammo, pharusāya vācāya veramaṇī dhammo, ye ca pharusavācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, pharusāya vācāya veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Samphappalāpo āvuso adhammo, samphappalāpā veramaṇī dhammo, ye ca samphappalāpapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, samphappalāpā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Abhijjhā āvuso adhammo, anabhijjhā dhammo, ye ca abhijjhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, anabhijjhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Vyāpādo āvuso adhammo, avyāpādo dhammo, ye ca vyāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, avyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchādiṭṭhi āvuso adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena

atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho[1] ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti, imassa[2] kho ahaṃ āvuso Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhajitvā evaṃ vitthārena atthaṃ ājānāmi[3], ākaṅkhamānā ca pana tumhe āvuso Bhagavantaṃ yeva upasaṅkamitvā etam atthaṃ puccheyyātha[4]. Yathā vo[5] Bhagavā vyākaroti[6], tathā naṃ dhāreyyāthā ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā[7] uṭṭhāyāsanā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocuṃ: —

8. Yaṃ kho no[8] bhante Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho[1] ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesaṃ no bhante amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho[1] ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ vibhajeyyā ti? Tesaṃ no bhante amhākaṃ etad ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā[9] Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa

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[1] M. pa ‖ tathā paṭi° [2] S. *adds* pi.
[3] T. M_6. M_7 aj° [4] M. paṭipu° [5] T. M_6. M_7. S. no.
[6] S. °kareyya. [7] *omitted by* T.
[8] *omitted by* T. M_6. M_7. [9] S. āy°

uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma[1]. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā ti. Atha kho mayaṃ bhante yenāyasmā Mahākaccāno ten' upasaṅkamimhā, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ pucchimhā[2]. Tesaṃ no bhante āyasmatā Mahākaccānena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto[3] ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Mahākaccāno, mahāpañño bhikkhave Mahākaccāno, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam atthaṃ puccheyyātha[1], aham pi c'etaṃ[4] evam eva[5] vyākareyyaṃ[6]. Yathā taṃ[7] Mahākaccānena vyākataṃ, eso[8] c'eva tassa attho, evañ ca naṃ[9] dhāreyyāthā ti.

CLXXIII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Katamo ca bhikkhave adhammo, katamo ca[10] dhammo, katamo ca[10] anattho, katamo ca attho?

2. Pāṇātipāto bhikkhave adhammo, pāṇātipātā veramaṇī dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, pāṇātipātā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Adinnādānaṃ bhikkhave adhammo, adinnādānā veramaṇī dhammo . . .[11] kāmesu micchācāro

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[1] M. paṭipu° [2] T. M_6. M_7 °ha.
[3] T. M_7 vibh°; M_6 pi bhante.
[4] M. Ph. T. M_7 taṃ; *omitted by* M_6. [5] T. M_6 evaṃ.
[6] M_6 °yya. [7] T. naṃ.
[8] T. M_6. M_7 *add* kho; M_6 *has* c'etassa; M_7 c'ev'etassa.
[9] T. M_6. M_7 taṃ. [10] *omitted by* M. [11] T. M_6. M_7 pe.

bhikkhave adhammo, kāmesu micchācārā veramaṇī dhammo . . . musāvādo bhikkhave adhammo, musāvādā veramaṇī dhammo . . .[1] pisunā vācā bhikkhave adhammo, pisunāya vācāya veramaṇī dhammo . . . pharusā vācā bhikkhave adhammo, pharusāya vācāya veramaṇī dhammo . . . samphappalāpo bhikkhave adhammo[2], samphappalāpā veramaṇī dhammo . . . abhijjhā bhikkhave adhammo, anabhijjhā dhammo . . . vyāpādo bhikkhave adhammo, avyāpādo dhammo . . . micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anattho, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anattho ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anatthañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

CLXXIV.

1. Pāṇātipātaṃ p'ahaṃ[3] bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Adinnādānaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Kāmesu micchācāraṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Musāvādaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Pisunavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Pharusavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Samphappalāpaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Abhijjhaṃ[4]

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[1] T. M_6. M_7 pe. [2] T. M_6. M_7 *insert* pe.
[3] M. Ph. pāhaṃ *throughout*.
[4] *only* S. *has this sentence.*

p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Vyāpādaṃ[1] p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Micchādiṭṭhiṃ[1] p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi.

2. Iti kho bhikkhave lobho kammanidānasambhavo doso kammanidānasambhavo moho kammanidānasambhavo, lobhakkhayā[2] kammanidānasaṃkhayo dosakkhayā kammanidānasaṃkhayo mohakkhayā kammanidānasaṃkhayo ti.

CLXXV.

1. Saparikkamano ayaṃ bhikkhave dhammo nāyaṃ dhammo aparikkamano. Kathañ ca bhikkhave saparikkamano ayaṃ dhammo nāyaṃ dhammo aparikkamano?

2. Pāṇātipātissa bhikkhave pāṇātipātā veramaṇī parikkamanaṃ hoti, adinnādāyissa bhikkhave adinnādānā veramaṇī parikkamanaṃ hoti, kāmesu micchācārassa[3] bhikkhave kāmesu micchācārā veramaṇī parikkamanaṃ hoti, musāvādassa[4] bhikkhave musāvādā veramaṇī parikkamanaṃ hoti, pisunāvācassa bhikkhave pisunāya[5] vācāya[5] veramaṇī parikkamanaṃ hoti, pharusāvācassa bhikkhave pharusāya vācāya[6] veramaṇī parikkamanaṃ hoti, samphappalāpassa[7] bhikkhave samphappalāpā veramaṇī parikkamanaṃ hoti, abhijjālussa bhikkhave anabhijjhā parikkamanaṃ hoti, vyāpādassa[8] bhikkhave avyāpādo parikkamanaṃ hoti, micchādiṭṭhikassa[9] bhikkhave sammādiṭṭhi parikkamanaṃ hoti. Evaṃ[10] kho bhikkhave parikkamanaṃ[11] hoti.

Evaṃ kho bhikkhave saparikkamano ayaṃ[12] dhammo[12] nāyaṃ[13] dhammo[13] aparikkamano ti.

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[1] *only* S. *has this sentence.* [2] *omitted by* M_6.
[3] S. °cārissa. [4] M. Ph. S. °dissa.
[5] T. °nāvācāya; M_7 °nāvācā.
[6] Ph. T. °sāvācāya; M_7 °sāvāca. [7] S. °pissa.
[8] S. °pannassa. [9] M. Ph. T. M_6 °diṭṭhissa.
[10] M. *omits this phrase.* [11] Ph. T. M_6. M_7 sapari°
[12] *omitted by* S. [13] M_6 no; M_7 *omits* nāyaṃ dh°

CLXXVI.

1. Ekaṃ[1] samayaṃ Bhagavā Pāvāyaṃ[2] viharati Cundassa kammāraputtassa ambavane. Atha kho Cundo kammāraputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā etad avoca 'kassa no tvaṃ Cunda soceyyāni rocesī' ti? 'Brāhmaṇā bhante pacchābhūmakā kamaṇḍalukā[3] sevālamālakā[4] aggiparicārikā udakorohakā soceyyāni paññāpenti, tesāhaṃ soceyyāni[5] rocemī' ti. 'Yathākathaṃ pana Cunda brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpentī' ti? 'Idha bhante brāhmaṇā pacchābhūmakā kamaṇḍalukā[3] sevālamālakā aggiparicārikā udakorohakā, te sāvakaṃ[6] evaṃ samādapenti 'ehi tvaṃ ambho purisa kālass' eva[7] vuṭṭhahanto[8] 'va[9] sayanamhā paṭhaviṃ āmaseyyāsi; no ce paṭhaviṃ āmaseyyāsi, allāni[10] gomayāni[10] āmaseyyāsi; no ce allāni[11] gomayāni[11] āmaseyyāsi, haritāni tiṇāni āmaseyyāsi; no ce haritāni tiṇāni āmaseyyāsi, aggiṃ paricareyyāsi; no ce aggiṃ paricareyyāsi, pañjaliko ādiccaṃ namasseyyāsi, no ce pañjaliko ādiccaṃ namasseyyāsi, sāyatatiyakaṃ udakaṃ oroheyyāsī'[12] ti. 'Evaṃ kho[13] bhante brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpenti, tesāhaṃ soceyyāni rocemī' ti. 'Aññathā kho Cunda brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpenti, aññathā ca

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[1] M. Ph. *put* Evaṃ me sutaṃ *before* Ekaṃ.
[2] T. M_6. M_7 Campāyaṃ. [3] T. °lūkā.
[4] M. Ph. °mālikā *throughout;* M_7 °mālakā *corr. into* °mālikā *by a second hand.*
[5] *omitted by* S. [6] M. S. °ke; M_6 °kā.
[7] T. kālassa; M_7 kālassa *corr. into* kālass' eva; S. sakāl°
[8] T. M_7. S. uṭṭh° [9] Ph. T. M_6. M_7 ca; *omitted by* S.
[10] M. Ph. S. alla°
[11] M. Ph. T. S. alla°; M_7 alla° *corr. into* allāni.
[12] M. °peyyāsī. [13] *omitted by* M. Ph.

pana ariyassa vinaye soceyyaṃ hotī' ti. 'Yathākathaṃ pana bhante ariyassa vinaye soceyyaṃ hoti? Sādhu me bhante Bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye soceyyaṃ hotī' ti. 'Tena hi Cunda suṇāhi sādhukaṃ manasikarohi, bhāsissāmī' ti. 'Evaṃ bhante' ti kho Cundo kammāraputto Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhaṃ kho Cunda kāyena asoceyyaṃ hoti, catubbidhaṃ vācāya asoceyyaṃ hoti, tividhaṃ manasā asoceyyaṃ hoti. Kathañ ca Cunda tividhaṃ kāyena asoceyyaṃ hoti?

3. Idha Cunda ekacco pāṇātipātī hoti luddo[1] lohitapāṇī hatapahate[2] niviṭṭho adayāpanno sabbapāṇabhūtesu[3]. Adinnādāyī hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ[4] adinnaṃ theyyasaṃkhātaṃ ādātā[5] hoti. Kāmesu micchācārī[6] hoti, yā tā māturakkhitā piturakkhitā[7] bhāturakkhitā[8] bhaginirakkhitā ñātirakkhitā[9] dhammarakkhitā[10] sassāmikā[11] saparidaṇḍā antamaso mālāguṇaparikkhittā[12] pi[13], tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho Cunda tividhaṃ kāyena asoceyyaṃ hoti. Kathañ ca Cunda catubbidhaṃ vācāya asoceyyaṃ hoti?

4. Idha Cunda ekacco musāvādī hoti, sabhāgato[14] vā parisagato[15] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho[16] 'eh'ambho[17] purisa, yaṃ jānāsi, taṃ vadehī' ti[18] so ajānaṃ vā 'ahaṃ[19] jānāmī' ti jānaṃ vā 'ahaṃ[19] na jānāmī' ti[20] apassaṃ vā 'ahaṃ[19] passāmī' ti passaṃ vā 'ahaṃ[19] na passāmī' ti iti

[1] S. luddho. [2] M. pahata°; Ph. hatahate.
[3] M. Ph. T. M_7. S. pāṇa° [4] *omitted by* S. [5] T. ad°
[6] T. °rā. [7] M. Ph. *insert* mātāpiturakkhitā.
[8] *omitted by* T. [9] *omitted by* T. M_6. M_7.
[10] M. Ph. *insert* gottarakkhitā.
[11] M. Ph. S. sasā° [12] S. °kkhitā.
[13] *omitted by* T. M_6. M_7.. [14] M. Ph. S. sabhaggato.
[15] M. Ph. parisaggato. [16] S. sakkhiṃp°
[17] S. ehi bho; T. M_7 evam bho; M_6 mahā.
[18] *omitted by* T. M_7. [19] T. M_6. S. āha.
[20] *omitted by* M.

attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. Pisunāvāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā[1] sutvā imesaṃ akkhātā amūsaṃ bhedāya iti samaggānaṃ vā bhettā[2] bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā[3] kakkasā[4] parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpī hoti, akālavādī abhūtavādī anatthavādī adhammavādī[5] avinayavādī anidhānavatiṃ vācaṃ bhāsitā hoti[6] akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ.

Evaṃ kho Cunda catubbidhaṃ vācāya asoceyyaṃ hoti. Kathañ ca Cunda tividhaṃ manasā asoceyyaṃ hoti?

5. Idha Cunda ekacco abhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitā[7] hoti 'aho vata[8] yaṃ[8] parassa, taṃ mama[9] assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu[10] vā ucchijjantu[11] vā vinassantu vā mā vā ahesuṃ iti[12] vā'[12] ti. Micchādiṭṭhiko hoti viparītadassano[13] 'natthi dinnaṃ natthi yiṭṭhaṃ natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro[14] loko[14], natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā[15] sammāpaṭipannā[16], ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Evaṃ kho Cunda tividhaṃ manasā asoceyyaṃ hoti.

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[1] *omitted by* M.
[2] M. bhedātā; Ph. bheditā; T. bhonnā; M_6 hetā.
[3] Ph. kaṇṭakā. [4] M_6 kakkhasā; Ph. kaṇṇasā.
[5] *omitted by* M. Ph.
[6] *omitted by* T. M_6; M_7 *has* hoti *inserted by a second hand.*
[7] T. M_6. M_7 °jjhātā. [8] T. M_6. M_7 vatāyaṃ.
[9] Ph. mam'. [10] M_6. M_7 vajjhantu; S. bhijjantu.
[11] M_7 bhajjhantu uppajjantu, *but these two words and* vā *in brackets.*
[12] *omitted by* S. [13] S. viparitta° [14] M. T. M_6. M_7 para°
[15] M. Ph. M_6. M_7 samagg° [16] M. samā°

6. Ime kho Cunda dasa akusalakammapathā. Imehi kho Cunda dasahi akusalehi kammapathehi samannāgato kālass' eva[1] vuṭṭhahanto[2] 'va sayanamhā paṭhaviṃ ce pi āmasati, asuci yeva hoti. No ce pi paṭhaviṃ āmasati, asuci yeva hoti. Allāni ce pi gomayāni āmasati, asuci yeva hoti. No ce pi allāni gomayāni āmasati, asuci yeva hoti. Haritāni ce pi tiṇāni āmasati, asuci yeva hoti. No ce pi haritāni tiṇāni āmasati, asuci yeva hoti. Aggiṃ ce pi paricarati, asuci yeva hoti. No ce pi aggiṃ paricarati, asuci yeva hoti. Pañjaliko ce pi ādiccaṃ namassati, asuci yeva hoti. No ce pi pañjaliko ādiccaṃ namassati, asuci yeva hoti. Sāyatatiyakaṃ ce pi udakaṃ orohati, asuci yeva hoti. No ce pi sāyatatiyakaṃ udakaṃ orohati, asuci yeva hoti. Taṃ kissa hetu? Ime Cunda dasa akusalakammapathā asuci yeva honti[3] asucikaraṇā ca. Imesaṃ pana Cunda dasannaṃ akusalānaṃ kammapathānaṃ sammannāgamanahetu nirayo paññāyati tiracchānayoni paññāyati pettivisayo[4] paññāyati yā vā[5] pan' aññā[6] pi kāci duggatiyo[7].

7. Tividhaṃ kho Cunda kāyena soceyyaṃ hoti, catubbidhaṃ vācāya soceyyaṃ hoti, tividhaṃ manasā soceyyaṃ hoti. Kathañ ca Cunda tividhaṃ kāyena soceyyaṃ hoti?

8. Idha Cunda ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānupampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na[8] taṃ adinnaṃ[9] theyyasaṃkhātaṃ ādātā[10] hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā[11] bhāturakkhitā bhaginirakkhitā ñātirakkhitā[12] dhammarakkhitā[6] sassāmikā saparidaṇḍā

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[1] S. sakāl° [2] S. uṭṭha°; T. S. *omit* 'va; M_6 *has* ca.
[3] *omitted by* S. [4] Ph. S. pitti°
[5] M. ca; Ph. ce; *omitted by* T. M_6; *in* M_7 vā *added by a second hand.*
[6] *omitted by* T. M_6. M_7. [7] M. Ph. S. °ti hoti.
[8] *omitted by* T. M_6. M_7. S. [9] T. M_6. M_7 nādinnaṃ.
[10] S. anādātā. [11] M. Ph. *insert* mātāpiturakkhitā.
[12] M. Ph. *insert* gottarakkhitā.

antamaso mālāguṇaparikkhittā[1] pi, tathārūpāsu na cārittaṃ āpajjitā hoti.

Evaṃ kho Cunda tividhaṃ kāyena soceyyaṃ hoti. Kathañ ca Cunda catubbidhaṃ vācāya soceyyaṃ hoti?

9. Idha Cunda ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho[2] 'eh' ambho[3] purisa yaṃ jānāsi, taṃ vadehī' ti so ajānaṃ vā 'ahaṃ[4] na jānāmī' ti jānaṃ vā 'ahaṃ[4] jānāmī' ti apassaṃ vā 'ahaṃ[4] na passāmī' ti passaṃ vā 'ahaṃ[4] passāmī' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. Pisunavācaṃ pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaniyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī[5] vinayavādī[6] nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

Evaṃ kho Cunda catubbidhaṃ vācāya soceyyaṃ hoti. Kathañ ca Cunda tividhaṃ manasā soceyyaṃ hoti?

10. Idha Cunda ekacco anabhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhitā[7] hoti 'aho vata[8] yaṃ[8] parassa, taṃ mama[9] assā' ti. Avyāpannacitto hoti appaduṭṭhamanasaṅkappo 'ime sattā averā[10] avyāpajjhā anīghā sukhī attānaṃ pariharantū' ti. Sammādiṭṭhiko

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[1] M. Ph. °guḷa°; M_7 °gula°; S. °kkhitā.
[2] S. sakkhimpp° [3] S. ehi bho; T. M_6. M_7 evam bho.
[4] T. M_6. M_7. S. āha.
[5] *omitted by* S.; *in* M_7 *inserted by a second hand.*
[6] *omitted by* Ph. [7] T. M_6 nābhi°; M_7 nābhijjhātā.
[8] T. M_6. M_7 vatāyaṃ. [9] M. Ph. mam'.
[10] M. *adds* hontu.

hoti aviparītadassano[1] 'atthi dinnaṃ atthi yiṭṭhaṃ atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro[2] loko[2], atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā[3] sammāpaṭipannā[4], ye[5] imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Evaṃ kho Cunda tividhaṃ manasā soceyyaṃ hoti.

11. Ime kho Cunda dasa kusalakammapathā. Imehi kho Cunda dasahi kusalehi dhammapathehi samannāgato kālass' eva vuṭṭhahanto[6] 'va[7] sayanamhā paṭhaviṃ ce pi āmasati, suci yeva hoti. No ce pi paṭhaviṃ āmasati, suci yeva hoti. Allāni ce pi gomayāni āmasati, suci yeva hoti. No ce pi allāni gomayāni āmasati, suci yeva hoti. Haritāni ce pi tiṇāni āmasati, suci yeva hoti. No ce pi haritāni tiṇāni āmasati, suci yeva hoti. Aggiṃ ce pi paricarati, suci yeva hoti. No ce pi aggiṃ paricarati, suci yeva hoti. Pañjaliko ce pi ādiccaṃ namassati, suci yeva hoti. No ce pi pañjaliko ādiccaṃ namassati, suci yeva hoti. Sāyatatiyakaṃ ce pi udakaṃ orohati, suci yeva hoti. No ce pi sāyatatiyakaṃ udakaṃ orohati, suci yeva hoti. Taṃ kissa hetu? Ime Cunda dasa kusalakammapathā suci yeva honti[8] sucikaraṇā ca. Imesañ ca pana Cunda dasannaṃ kusalānaṃ kammapathānaṃ samannāgamahetu devā paññāyanti manussā paññāyanti yā vā[9] pan' aññā pi kāci sugatiyo[10] ti[10].

12. Evaṃ vutte Cundo kammāraputto Bhagavantaṃ etad avoca 'abhikkantaṃ bhante . . . pe[11] . . . upāsakaṃ maṃ bhante Bhagavā dhāretu ajja-t-agge pāṇupetaṃ saraṇaṃ gatan' ti.

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[1] S. aviparitta° [2] M. T. M_7 para°

[3] M. Ph. samagg°

[4] M. samā°

[5] *omitted by* T.; *in* M_7 *inserted by a second hand.*

[6] S. uṭṭh° [7] *omitted by* S.; T. M_6. M_7 ca.

[8] *omitted by* T. M_6. M_7.

[9] Ph. ca; M_7 *adds* taṃ.

[10] M. Ph. S. sugati hoti.

[11] M. la; Ph. pa.

CLXXVII.

1. Atha kho Jāṇussoṇi[1] brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantaṃ etad avoca 'mayam assu[2] bho Gotama brāhmaṇā nāma dānāni dema, saddhāni[3] karoma: idaṃ dānaṃ petānaṃ ñātisālohitānaṃ upakappatu, idaṃ dānaṃ petā ñātisālohitā paribhuñjantū' ti. 'Kacci taṃ[4] bho Gotama dānaṃ petānaṃ ñātisālohitānaṃ upakappati, kacci te petā ñātisālohitā taṃ dānaṃ pāribhuñjantī' ti? 'Ṭhāne kho brāhmaṇa upakappati no aṭṭhāne' ti. 'Katamañ[5] ca[5] pana[5] bho Gotama ṭhānaṃ, katamaṃ aṭṭhānan' ti?

2. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādiṭṭhiko hoti. So kāyassa bhedā parammaraṇā nirayaṃ upapajjati[6]. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ pi[7] kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

3. Idha pana[8] brāhmaṇa ekacco pāṇātipātī hoti . . . pe[9] . . . micchādiṭṭhiko hoti. So kāyassa bhedā parammaraṇā tiracchānayoniṃ upapajjati. Yo tiracchānayonikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

4. Idha pana[5] brāhmaṇa ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato[10] hoti[10], musāvādā paṭivirato[11] hoti[11], pisunāya[12]

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[1] *as to the different spelling of this name* cf. p. 233 n. 9.
[2] M_6 c'assu; T. M_7 assa. [3] T. saccāni.
[4] *omitted by* T. [5] *omitted by* M. Ph. S.
[6] T. M_6. M_7 uppajj° *throughout.* [7] *omitted by* S.
[8] *omitted by* M. Ph. [9] M. la; Ph. pa.
[10] T. M_6. M_7 pe. [11] *omitted by* T. M_6. M_7.
[12] T. M_7 pisuṇāvācāya.

vācāya[1] paṭivirato hoti, pharusāya[2] vācāya[2] paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti. So kāyassa bhedā parammaraṇā manussānaṃ sahavyataṃ upapajjati. Yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

5. Idha pana[3] brāhmaṇa ekacco pāṇātipātā paṭivirato hoti . . . pe[4] . . . sammādiṭṭhiko hoti. So kāyassa bhedā parammaraṇā devānaṃ sahavyataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

6. Idha brāhmaṇa ekacco pāṇātipātī hoti . . . pe[5] . . . micchādiṭṭhiko hoti. So kāyassa bhedā parammaraṇā pettivisayaṃ[6] upapajjati. Yo pettivisayikānaṃ[6] sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā pan' assa ito anuppavecchanti[7] mittā[8] vā[8] amaccā[8] vā ñātī[9] vā[9] sālohitā[9] vā, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ[10] kho[11] brāhmaṇa ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappatī ti.

7. 'Sace[12] pana[12] bho Gotama so peto ñātisālohito taṃ ṭhānaṃ anupapanno[13] hoti, ko taṃ dānaṃ paribhuñjatī' ti? 'Aññe pi 'ssa brāhmaṇa petā ñātisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjantī' ti. 'Sace pana bho Gotama so c'eva peto ñātisālohito taṃ ṭhānaṃ anupapanno hoti, aññe pi 'ssa petā ñātisālohitā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjatī' ti? 'Aṭṭhānaṃ kho etaṃ brāhmaṇa anavakāso[14], yan taṃ ṭhānaṃ vivittaṃ[15] assa iminā dīghena addhunā, yad idaṃ

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[1] T. M_7 pisuṇāvācāya. [2] T. pharusāvācāya.
[3] *omitted by* M. Ph. [4] M. la; Ph. pa.
[5] M. Ph. pa. [6] Ph. S. pitti° [7] T. °veccanti.
[8] S. mittāmaccā. [9] M. Ph. S. ñātisālo° [10] S. *adds* pi.
[11] T. *adds* n'etaṃ; M_6 taṃ; M_7 no taṃ.
[12] T. M_7 yañ ca; M_6 ye ca.
[13] T. M_6. M_7 anuppanno, *and so throughout.*
[14] T. ava°; M_7 anvakaṃso. [15] T. cittaṃ; M_6 vicittaṃ.

petehi ñātisālohitehi. Api ca brāhmaṇa dāyako pi anipphalo' ti[1]. 'Aṭṭhāne pi bhavaṃ Gotamo parikappaṃ vadatī'[2] ti? 'Aṭṭhāne pi kho ahaṃ brāhmaṇa parikappaṃ vadāmi. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ[3] pānaṃ[3] vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā parammaraṇā hatthīnaṃ sahavyataṃ upapajjati. So tattha lābhī hoti annassa pānassa mālānānālaṃkārassa[4]. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpī abhijjhālu vyāpannacitto micchādiṭṭhiko, tena so kāyassa bhedā parammaraṇā hatthīnaṃ sahavyataṃ upapajjati. Yañ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṃkārassa[5]. Idha pana brāhmaṇa ekacco pāṇātipātī hoti[6], adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā parammaraṇā assānaṃ sahavyataṃ upapajjati . . . pe[7] . . . gunnaṃ sahavyataṃ upapajjati . . .[8] kukkurānaṃ[9] sahavyataṃ[9] upapajjati[9]. So tattha lābhī hoti annassa pānassa mālānānālaṃkārassa. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpī abhijjhālu

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[1] T. M_6. M_7 hoti; M. hotī ti. [2] T. M_7 detī.
[3] T. *adds* vā. [4] M_6 mālāl°; M_7 mānanāl°; *omitted by* T.
[5] M. mālāgandhavilepanassa nānā°; T. M_7 mānanāl°; M_6 mālāl°, *and so throughout.*
[6] M. *continues:* pa ‖ micchā° [7] *omitted by* M. Ph. S.
[8] M. la; Ph. pa. [9] *omitted by* T. M_6. M_7.

vyāpannacitto micchādiṭṭhiko, tena so kāyassa bhedā parammaraṇā kukkurānaṃ sahavyataṃ upapajjati. Yañ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṃkārassa. Idha[1] brāhmaṇa ekacco pāṇātipātā paṭivirato hoti[2], adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya[3] vācāya[3] paṭivirato hoti, pharusāya[4] vācāya[4] paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā parammaraṇā manussānaṃ sahavyataṃ upapajjati. So tattha lābhī hoti mānusakānaṃ[5] pañcannaṃ kāmaguṇānaṃ. Yaṃ kho brāhmaṇa idha pāṇātipātā paṭivirato hoti[6], adinnādānā paṭivirato[7] kāmesu micchācārā paṭivirato[7] musāvādā paṭivirato[7] pisunāya[3] vācāya[3] paṭivirato[7] pharusāya[4] vācāya[4] paṭivirato[8] samphappalāpā paṭivirato[8] anabhijjhālu[8] avyāpannacitto[8] sammādiṭṭhiko[8], tena so kāyassa bhedā parammaraṇā manussānaṃ sahavyataṃ upapajjati. Yañ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti mānusakānaṃ[9] pañcannaṃ kāmaguṇānaṃ. Idha pana[10] brāhmaṇa ekacco pāṇātipātā paṭivirato hoti . . . pe[11] . . . sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bhedā parammaraṇā devānaṃ sahavyataṃ upapajjati. So tattha

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[1] T. M_6. M_7 *add* pana. [2] M. *continues:* pa ‖ sammā°
[3] T. M_6 pisunāvācā; M_7 pisuṇāvācāya *and* pisunāya vācāya.
[4] M_7 pharusāvācāya.
[5] M. mānussa°; Ph. manussa°; M_6 manussānaṃ.
[6] T. M_7 *omit* hoti; M. *continues:* pa ‖ sammā°
[7] M_6. S. *add* hoti. [8] S. *adds* hoti.
[9] M. Ph. mānussa°; M_6 manussānaṃ; T. M_7 dibbānaṃ.
[10] *omitted by* M. Ph. [11] M. la; Ph. pa.

lābhī hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ. Yaṃ kho brāhmaṇa idha pāṇātipātā paṭivirato hoti . . . pe[1] . . . sammādiṭṭhiko[2], tena so kāyassa bhedā parammaraṇā devānaṃ sahavyataṃ upapajjati. Yañ ca kho so dātā[3] hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ. Api ca brāhmaṇa dāyako pi anipphalo' ti[4].

8. 'Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāvañ[5] c'idaṃ[5] bho Gotama alam eva dānāni dātuṃ, alaṃ saddhāni kātuṃ, yatra hi nāma dāyako pi anipphalo' ti[4]. 'Evam etaṃ brāhmaṇa[6], dāyako pi hi[7] brāhmaṇa anipphalo' ti[4]. 'Abhikkantaṃ bho Gotama[8] . . . pe[9] . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇupetaṃ saraṇaṃ gatan' ti.

Jāṇussoṇivaggo[10] sattamo[11].

CLXXVIII.

1. Sādhuñ[12] ca vo bhikkhave desissāmi asādhuñ[13] ca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ

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[1] M. la; Ph. pa. [2] M. Ph. M_6. S. *add* hoti.
[3] M_6 *continues:* samanā (*sic*) pi anipphalo hoti. Acchariyaṃ *and so on.* [4] T. M_6. M_7 hoti.
[5] T. M_6. M_7 yāva subhāvitaṃ (M_6. M_7 °sitaṃ) idaṃ (*not in* M_6).
[6] S. *repeats* evaṃ etaṃ br° [7] *omitted by* Ph. S.
[8] M. *repeats* abh° bho Go° [9] M. la; *omitted by* Ph.
[10] M. Yamaka°; Ph. T. M_6. M_7 Vaggo.
[11] M. S. dutiyo; Ph. paṭhamo; T. M_6. M_7 ekādasamo; M_6 *then has* tass' uddānaṃ: yaṃ gahaṭṭho paccārohini saṃkhitte Kaccānaṃ vidhāna ti ca parakkamaṃ Cundena Jāni ca brāhmano ti.
[12] M. sārañ. [13] M. asārañ.

bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhuṃ?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhijjhā vyāpādo micchādiṭṭhi.

Idaṃ vuccati bhikkhave asādhuṃ.

3. Katamañ ca bhikkhave sādhuṃ?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī anabhijjhā avyāpādo sammādiṭṭhi.

Idaṃ vuccati bhikkhave sādhun ti[1].

CLXXIX.

1. Ariyadhammañ ca vo bhikkhave desissāmi anariyadhammañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave anariyo dhammo?

Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.

Ayaṃ vuccati hhikkhave ariyo dhammo ti[4].

CLXXX.

1. Kusalañ ca vo[5] bhikkhave desissāmi[6] akusalañ ca, taṃ suṇātha . . . pe[7] . . .

2. Katamañ ca bhikkhave akusalaṃ?

Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.

Idaṃ vuccati bhikkhave akusalaṃ.

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[1] *omitted by* M. Ph. [2] M. la; Ph. pa; S. *in full.*
[3] M. la; Ph. pa. [4] *omitted by* M. Ph. T. M_6. M_7.
[5] M. Ph. kho. [6] T. M_6. M_7 dese°
[7] *omitted by* M. Ph.; S. *in full.*

3. Katamañ ca bhikkhave kusalaṃ?
Pāṇātipātā veramaṇī . . . pe[1] . . . sammādiṭṭhi.
Idaṃ vuccati bhikkhave kusalan ti[2].

CLXXXI.

1. Atthañ ca vo bhikkhave desissāmi[3] anatthañ ca, taṃ suṇātha . . . pe[4] . . .
2. Katamo ca bhikkhave anattho?
Pāṇātipāto . . . pe[5] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave anattho.
3. Katamo ca bhikkhave attho?
Pāṇātipātā veramaṇī . . . pe[5] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave attho ti[2].

CLXXXII.

1. Dhammañ ca vo bhikkhave desissāmi[3] adhammañ ca, taṃ suṇātha . . . pe[4] . . .
2. Katamo ca bhikkhave adhammo?
Pāṇātipāto . . . pe[5] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave adhammo.
3. Katamo ca bhikkhave dhammo?
Pāṇātipātā veramaṇī . . . pe . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave dhammo ti[2].

CXXXIII.

1. Sāsavañ ca vo bhikkhave dhammaṃ[6] desissāmi[7] anāsavañ ca, taṃ suṇātha . . . pe[4] . . .
2. Katamo ca bhikkhave sāsavo dhammo?
Pāṇātipāto . . . pe[5] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave sāsavo dhammo.

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[1] M. la; Ph. pa; *omitted by* T. M_6. M_6.
[2] *omitted by* M. Ph. [3] M_6. M_7 dese°
[4] *omitted by* M. Ph.; S. *in full.* [5] M. la; Ph. pa.
[6] *omitted by* S. [7] M. Ph. T. M_6. M_7 dese°

3. Katamo ca bhikkhave anāsavo dhammo?
Pāṇātipātā veramaṇī . . . pe[1] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave anāsavo dhammo ti[2].

CLXXXIV.

1. Sāvajjañ ca vo bhikkhave dhammaṃ[3] desissāmi[4] anavajjañ ca, taṃ suṇātha . . . pe[5] . . .
2. Katamo ca bhikkhave sāvajjo dhammo?
Pāṇātipāto . . . pe[1] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave sāvajjo dhammo.
3. Katamo ca bhikkhave anavajjo dhammo?
Pāṇātipātā veramaṇī . . . pe[1] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave anavajjo dhammo ti[2].

CLXXXV.

1. Tapanīyañ ca vo bhikkhave dhammaṃ desissāmi[6] atapanīyañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave tapanīyo dhammo?
Pāṇātipāto . . . pe[1] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave tapanīyo dhammo.
3. Katamo ca bhikkhave atapanīyo dhammo?
Pāṇātipātā veramaṇī . . . pe[1] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave atapanīyo dhammo ti[2].

CLXXXVI[7].

1. Ācayapagāmiñ ca vo bhikkhave dhammaṃ desissāmi[6] apacayagāmiñ ca, taṃ suṇātha . . . pe[8] . . .
2. Katamo ca bhikkhave ācayagāmī dhammo?
Pāṇātipāto . . . pe[9] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave ācayagāmī dhammo.

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[1] M. la; Ph. pa. [2] *omitted by* M. Ph.
[3] *omitted by* S. [4] M_6. M_7 dese°
[5] *omitted by* M. Ph.; S. *in full.* [6] T. M_6. M_7 dese°
[7] *missing in* Ph. [8] *omitted by* M.; S. *in full.* [9] M. la.

3. Katamo ca bhikkhave apacayagāmī dhammo?
Pāṇātipātā veramaṇī . . . pe[1] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave apacayagāmī dhammo ti[2].

CLXXXVII.

1. Dukkhudrayañ[3] ca vo bhikkhave dhammaṃ desissāmi[4] sukhudrayañ ca, taṃ suṇātha . . . pe[5] . . .
2. Katamo ca bhikkhave dukkhudrayo dhammo?
Pāṇātipāto . . . pe[6] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.
3. Katamo ca bhikkhave sukhudrayo dhammo?
Pāṇātipātā veramaṇī . . . pe[6] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti[2].

CLXXXVIII.

1. Dukkhavipākañ ca vo bhikkhave dhammaṃ desissāmi[7] sukhavipākañ ca, taṃ suṇātha . . . pe[5] . . .
2. Katamo ca bhikkhave dukkhavipāko dhammo?
Pāṇātipāto . . . pe[6] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.
3. Katamo ca bhikkhave sukhavipāko dhammo?
Pāṇātipātā veramaṇī . . . pe[6] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti[2].

Sādhuvaggo[8] aṭṭhamo[9].

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[1] M. la. [2] *omitted by* M. Ph.
[3] T. °dday° *always;* M_7 dukkhudday°, *but* sukhuday°
[4] M. Ph. T. M_7 dese° [5] *omitted by* M. Ph.; S. *in full.*
[6] M. la; Ph. pa. [7] M. Ph. T. M_6. M_7 dese°
[8] S. Sundara°; Ph. T. M_7 Vaggo.
[9] M. S. tatiyo; Ph. dutiyo; T. M_6. M_7 dvādasamo; M_6 *then has* tass' uddānaṃ: sādhu ariyaṃ kusalaṃ atha dhamma sutā savajja tapanīyaṃ ca ācayagāmi dukkhudraya-dukkhavipākena te dasā ti.

CLXXXIX.

1. Ariyamaggañ ca vo bhikkhave desissāmi[1] anariyamaggañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave anariyo maggo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave anariyo maggo.

3. Katamo ca bhikkhave ariyo maggo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave ariyo maggo ti[2].

CXC.

1. Kaṇhamaggañ ca vo bhikkhave desissāmi[1] sukkamaggañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave kaṇho maggo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave kaṇho maggo.

3. Katamo ca bhikkhave sukko maggo?
Pāṇātipātā veramaṇī . . . pe . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave sukko maggo ti[2].

CXCI[4].

1. Saddhammañ ca vo bhikkhave desissāmi[5] asaddhammañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave asaddhammo?
Pāṇātipāto . . . pe[6] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave asaddhammo.

3. Katamo ca bhikkhave saddhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave saddhammo ti[2].

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[1] M. Ph. T. M_6. M_7 dese° [2] *omitted by* M. Ph.
[3] M. la; Ph. pa.
[4] *missing in* T., *but* CXCII *occurs twice in* T.
[5] M_6. M_7 dese° [6] M. la; Ph. pa; *omitted by* M_6.

CXCII.

1. Sappurisadhammañ ca vo bhikkhave desissāmi[1] asappurisadhammañ ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave asappurisadhammo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave asappurisadhammo.

3. Katamo ca bhikkhave sappurisadhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave sappurisadhammo ti[2].

CXCIII.

1. Uppādetabbañ[4] ca vo bhikkhave dhammaṃ desissāmi[5] na[6] uppādetabbañ[6] ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave na uppādetabbo dhammo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

3. Katamo ca bhikkhave uppādetabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti[2].

CXCIV[7].

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi[8] na[9] āsevitabbañ[9] ca, taṃ suṇātha . . . pe[2] . . .

2. Katamo ca bhikkhave na āsevitabbo dhammo?
Pāṇātipāto . . . pe[2] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave āsevitabbo dhammo.

3. Katamo ca bhikkhave āsevitabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[10] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti[2].

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[1] M. Ph. dese° [2] *omitted by* M. Ph.
[3] M. la; Ph. pa. [4] Ph. na uppā°
[5] M. Ph. T. M_6 dese° [6] Ph. uppā°
[7] M. *inserts before* CXCIV *another Sutta, viz.* Byāpādetabbañ ca . . . abyāpādetabbañ ca.
[8] M. Ph. T. M_6. M_7 dese°
[9] M. nāse°; T. M_6. M_7 na sevi° *throughout.*
[10] M. la; Ph. pa; *omitted by* T. M_6. M_7.

CXCV.

1. Bāvetabbañ ca vo bhikkhave dhammaṃ desissāmi[1] na bhāvetabbañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave na bhāvetabbo dhammo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.
3. Katamo ca bhikkhave bhāvetabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti[2].

CXCVI.

1. Bahulīkātabbañ[4] ca vo bhikkhave dhammañ ca desissāmi[5] na bahulīkātabbañ ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave na bahulīkātabbo dhammo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave na bahulīkātabbo dhammo.
3. Katamo ca bhikkhave bahulīkātabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave bahulīkātabbo dhammo ti[2].

CXCVII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissāmi[5] na[6] anussaritabbañ[6] ca, taṃ suṇātha . . . pe[2] . . .
2. Katamo ca bhikkhave na anussaritabbo dhammo?
Pāṇātipāto . . . pe[3] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.
3. Katamo ca bhikkhave anussaritabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[3] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti[2].

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[1] M. Ph. T. M_6 dese°
[2] *omitted by* M. Ph.
[3] M. la; Ph. pa.
[4] T. M_6. M_7 °katta° *throughout.*
[5] M. Ph. T. M_6. M_7 dese°
[6] M. Ph. T. M_6. M_7 nānu° *throughout.*

CXCVIII.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissāmi[1] na[2] sacchikātabbañ[2] ca, taṃ suṇātha . . . pe[3] . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?
Pāṇātipāto . . . pe[4] . . . micchādiṭṭhi.
Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?
Pāṇātipātā veramaṇī . . . pe[4] . . . sammādiṭṭhi.
Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti[3].

Ariyamaggavaggo[5] navamo[6].

CXCIX.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na sevitabbo. Katamehi dasahi?

2. Pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya

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[1] M. Ph. T. M_6 dese° [2] T. asacchi°
[3] *omitted by* M. Ph. [4] M. la; Ph. pa.
[5] M_6 Ariyavaggo; S. Seṭṭha°; Ph. T. M_7 Vaggo.
[6] M. S. catuttho; Ph. tatiyo; T. M_6. M_7 terasamo; M_6 *adds* tass' uddānaṃ: ariyo maggo kanho maggo saddhammo sappurisadhammo upādetabbo dhammo āsevitabbo dh° bhāvetabbo dh° bahulīkātabbo dh° anussaritabbo dh° sacchikātabbo dhammo ti.

paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitabbo[1].

5. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitabbo . . . pe[2] . . . bhajitabbo[3] . . . pe[4] . . . na payirupāsitabbo . . . pe[4] . . . payirupāsitabbo . . . na pujjo[5] hoti[3] . . . pujjo[5] hoti . . . pe[4] . . . na pāsaṃso hoti . . . pāsaṃso hoti . . . agāravo hoti . . . pe[4] . . . sagāravo[6] hoti . . . appatikkho[7] hoti . . . pe[4] . . . sappatikkho[7] hoti . . . na[8] ārādhako[8] hoti . . . ārādhako hoti[3] . . . na visujjhati . . . pe[4] . . . visujjhati[3] . . . mānaṃ[9] nādhibhoti . . . pe[4] . . . mānaṃ[9] adhibhoti[3] . . . paññāya na vaḍḍhati . . . pe[4] . . . paññāya vaḍḍhati[3] . . . bahuṃ apuññaṃ pasavati . . . pe[4] . . . bahuṃ puññaṃ pasavati. Katamehi dasahi?

6. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ pasavatī ti.

Puggalavaggo[10] dasamo[11].

Paṇṇāsako[12] catuttho[13].

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[1] T. M_6. M_7 *add* ti; S. *has in brackets:* Idha dvisatādisuttaṃ peyyālavasena gaṇitabbaṃ.
[2] M. la; Ph. pa; *omitted by* S. [3] T. M_6. M_7 *add* ti.
[4] *omitted by* M. Ph. S. [5] M. pūjo. [6] M. Ph. gā°
[7] M. Ph. °ṭisso. [8] T. M_6. M_7 nārā° [9] T. M_6. M_7 māraṃ.
[10] S. Sevitabbāsevitabba°; Ph. T. M_6. M_7 Vaggo.
[11] M. S. pañcamo; Ph. catuttho; T. M_6. M_7 cuddasamo; M_6 *then has* tass' uddānaṃ: sevitabbo bhajitabbo payirupāsitabbo pujjo hoti pāsaṃso sagāravo sappatikkho ārādhako visujjati (*sic*) māraṃ nābhibhoti (*sic*) paṃñā vaḍḍhati bahuṃ puṃñaṃ pasavatī ti.
[12] M. Sammādiṭṭhipaṇṇāsako; S. Catutthap°; *omitted by* Ph. T. M_6. M_7. [13] *omitted by* Ph. T. M_6. M_7.

CC[1].

1. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇātipātī hoti luddo[2] lohitapāṇī hatapahate[3] niviṭṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ[4] adinnaṃ theyyasaṃkhātaṃ ādātā hoti. Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā[5] bhāturakkhitā bhaginirakkhitā ñātirakkhitā[6] dhammarakkhitā[7] sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittā[8] pi, tathārūpāsu cārittaṃ āpajjitā hoti. Musāvādī hoti sabhāgato vā parisagato vā ñātimajjhagato pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho[9] 'eh' ambho[10] purisa, yaṃ jānāsi, taṃ vadehī' ti, so ajānaṃ vā 'ahaṃ[11] jānāmī' ti jānaṃ vā 'ahaṃ[11] na jānāmī' ti apassaṃ vā 'ahaṃ[11] passāmī' ti passaṃ vā 'ahaṃ[11] na passāmī' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā[12] sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā[4] bhettā[13] bhinnānaṃ vā[4] anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, taṃ[4] tathārūpiṃ[14] vācaṃ bhāsitā hoti. Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ[15] apariyantavatiṃ anatthasaṃhitaṃ.

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[1] S. *has* No. CCXI. [2] Ph. S. luddho. [3] M. pahata°
[4] *omitted by* S. [5] M. Ph. *insert* mātāpitu°
[6] M. Ph. *insert* gotta° [7] *omitted by* T. M_6. M_7.
[8] M. Ph. °guḷa°; S. °kkhitā *always*.
[9] S. sakkhiṃp° *always*.
[10] S. ehi bho; T. M_6. M_7 evam bho *throughout*.
[11] T. M_6. M_7. S. āha *throughout*. [12] *omitted by* M. Ph.
[13] M. bhedatā; Ph. bheditā. [14] M. °paṃ. [15] T. apad°

Abhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitā hoti 'aho vata[1] yaṃ[1] parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu[2] vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti[3] vā'[3] ti. Micchādiṭṭhiko hoti viparītadassano[4] 'natthi dinnaṃ natthi yiṭṭhaṃ natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye[5].

3. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na[6] taṃ adinnaṃ theyyasaṃkhātaṃ ādātā[7] hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā[8] piturakkhitā[9] bhāturakkhitā bhaginirakkhitā ñātirakkhitā[10] dhammarakkhitā[11] sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittā pi, tathārūpāsu na cārittaṃ āpajjitā hoti. Musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato parisagato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho 'eh' ambho purisa, yaṃ jānāsi, taṃ vadehī' ti so ajānaṃ vā 'ahaṃ na jānāmī' ti jānaṃ vā 'ahaṃ jānāmī' ti apassaṃ vā 'ahaṃ na passāmī' ti passaṃ vā 'ahaṃ passāmī' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampa-

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[1] T. M_7 vatāyaṃ; M_6 vata ayaṃ. [2] M_6. S. va°
[3] *omitted by* S. [4] S. viparitta° [5] T. M_6. M_7 *add* ti.
[6] T. M_6. M_7 tan nādinnaṃ; Ph. S. *only* adinnaṃ.
[7] Ph. S. na ād° [8] M. *continues:* pa ‖ antamaso.
[9] Ph. *inserts* mātāpitu° [10] Ph. *inserts* gotta°
[11] *omitted by* T. M_6. M_7.

jānamusā bhāsitā hoti. Pisunavācaṃ pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaniyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā hoti, kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Anabhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhitā[1] hoti 'aho vata[2] yaṃ[2] parassa, taṃ mama assā' ti. Avyāpannacitto hoti appaduṭṭhamanasaṅkappo 'ime sattā averā avyāpajjhā anīghā sukhī attānaṃ pariharantū' ti. Sammādiṭṭhiko hoti aviparītadassano 'atthi dinnaṃ atthi yiṭṭhaṃ atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCI[3].

1. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti . . . pe[4] . . . kāmesu micchācārī hoti . . . musāvādī[5] hoti . . . pisunāvāco hoti . . . pharusāvāco hoti

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[1] T. M_6. M_7 nābhi° [2] T. M_6. M_7 vatāyaṃ.
[3] *is missing in* S. [4] *omitted by* M. Ph. [5] T. °do.

. . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādiṭṭhiko hoti viparītadassano 'natthi dinnaṃ natthi[1] yiṭṭhaṃ natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti . . . pe[2] . . . kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti . . .[3] musāvādaṃ pahāya musāvādā paṭivirato hoti . . . pe[4] . . . pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādiṭṭhiko hoti aviparītadassano 'atthi dinnaṃ atthi[5] yiṭṭhiṃ atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCII.

1. Dasahi bhikkhave dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi?

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[1] M. pa ‖ sayaṃ. [2] Ph. pa; *omitted by* M.
[3] Ph. pa.
[4] M. Ph. pisuṇaṃ vācaṃ p° pisuṇāya vācāya paṭi° hoti.
[5] M. pa ‖ ye imañ ca.

2. Pāṇātipātī hoti . . .[1] adinnādāyī[2] hoti . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādiṭṭhiko hoti. Imehi kho bhikkhave dasahi dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti . . .[1] adinnādānā[3] paṭivirato hoti . . . kāmesu micchācārā paṭivirato hoti . . . musāvādā paṭivirato hoti . . . pisunāya vācāya paṭivirato hoti . . . pharusāya vācāya paṭivirato hoti . . . samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātugāmo yathābhataṃ nikkhitto evaṃ sagge ti.

CCIII.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā[4] yathābhataṃ nikkhittā evaṃ niraye. Katamehi dasahi?

2. Pāṇātipātinī hoti . . . pe[5] . . . micchādiṭṭhikā[6] hoti. Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā[4] yathābhataṃ nikkhittā evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā[4] yathābhataṃ nikkhittā evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . . pe[5] . . . sammādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā[4] yathābhataṃ nikkhittā evaṃ sagge ti[7].

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[1] M. pa; S. pe.

[2] S. micchā°; *in* T. M. °cārinī *and so on with the feminine ending till* vyāpanna° *where it has the masculine.*

[3] S. sammā° [4] Ph. upāsako. [5] M. la; Ph. pa.

[6] T. sammā°, *omitting all the rest.*

[7] *omitted by* M. Ph.

CCIV.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā avisāradā[1] agāraṃ ajjhāvasati. Katamehi dasahi?

2. Pāṇātipātinī hoti . . .[2] adinnādāyinī hoti . . . kāmesu micchācārinī hoti . . . musāvādinī hoti . . . pisunāvācā hoti . . . pharusāvācā hoti . . . samphappalāpinī hoti . . . abhijjhālunī hoti . . . vyāpannacittā hoti . . . micchādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā avisāradā agāraṃ ajjhāvasati.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasati. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . .[3] adinnādānā paṭiviratā hoti . . . kāmesu micchācārā paṭiviratā hoti . . . musāvādā paṭiviratā hoti . . . pisunāya vācāya paṭiviratā hoti . . . pharusāya vācāya paṭiviratā hoti . . . samphappalāpā paṭiviratā hoti . . . anabhijjhālunī hoti . . . avyāpannacittā hoti . . . sammādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasatī ti[4].

CCV.

1. Saṃsappaniyapariyāyaṃ[5] vo bhikkhave dhammapariyāyaṃ desissāmi[6], taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Katamo ca so[7] bhikkhave saṃsappaniyapariyāyo dhammapariyāyo?

Kammassakā bhikkhave sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti[8].

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[1] T. *puts* avi° *after* agāraṃ; *in* M_7 §§ 1—2 *are missing.*
[2] S. pe ‖ micchā°
[3] S. pe ‖ sammā°; *in* T. M_7 °paṭivirato *always.*
[4] *omitted by* M. Ph. T. M_6. M_7.
[5] Ph. saṃsappanika°; S. saṃsappati° *throughout.*
[6] M. T. M_6. M_7 dese° [7] *omitted by* M. Ph. S.
[8] T. bhavissanti.

3. Idha bhikkhave ekacco pāṇātipātī hoti luddo[1] lohitapāṇī hatapahate[2] niviṭṭho adayāpanno sabbapāṇabhūtesu. So saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimh'upapatti[3]. Jimhagatikassa[4] kho panāhaṃ bhikkhave jimhupapattikassa[5] dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi: ye vā ekantadukkhā nirayā yā vā saṃsappajātikā[6] tiracchānayoni. Katamā ca sā[7] bhikkhave samsappajātikā[6] tiracchānayoni? Ahi vicchikā satapadī nakulā[8] biḷārā[9] mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayonikā sattā manusse disvā saṃsappanti. Iti kho bhikkhave bhūtā[10] bhūtassa upapatti[11] hoti. Yaṃ karoti tena upapajjati, upapannam enaṃ[12] phassā phusanti[13], evam ahaṃ[14] bhikkhave kammadāyādā sattā ti vadāmi.

4. Idha pana bhikkhave ekacco adinnādāyī hoti . . . pe[15] . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādiṭṭhiko hoti viparītadassano[16] 'natthi dinnaṃ natthi[17] yiṭṭhaṃ natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti. So saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ, jimhā gati,

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1 Ph. S. luddho. 2 M. pahata°
3 S. jimhā upa°; T. M_6. M_7 °h'uppatti. 4 T. °tassa.
5 T. M_6 °huppattikassa. 6 T. M_6. M_7 °jāti.
7 *omitted by* T. M_6. M_7. 8 M. naṅgula-; Ph. *also* °la-
9 M. Ph. T. M_6. M_7 °ra- *throughout.*
10 T. °ta-; M_6 bhūtā *twice.*
11 T. M_6. M_7 uppatti *and so in every similar case.*
12 T. M_7 etaṃ. 13 M. M_7 phussanti.
14 T. M_6. M_7 p'ahaṃ. 15 M. la; Ph. pa; *omitted by* S.
16 S. viparitta° 17 M. pa ‖ sayaṃ.

jimh'upapatti. Jimhagatikassa kho panāhaṃ bhikkhave jimhupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi: ye vā ekantadukkhā nirayā yā vā saṃsappajātikā[1] tiracchānayoni. Katamā ca sā bhikkhave saṃsappajātikā[1] tiracchānayoni? Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayonikā sattā manusse disvā[2] saṃsappanti. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam enaṃ phassā phusanti[3], evam ahaṃ[4] bhikkhave kammadāyādā sattā ti vadāmi[5].

Kammassakā bhikkhave sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti.

5. Idha bhikkhave ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa ujuṃ kāyakammaṃ hoti, ujuṃ vacīkammaṃ, ujuṃ manokammaṃ, uju gati, uj'upapatti[6]. Ujugatikassa kho panāhaṃ bhikkhave ujupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi: ye vā ekantasukhā saggā[7] yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni[8] vā[8] gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni[9] pahūtavittūpakaraṇāni[9] pahūtadhanadhaññāni[9]. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam enaṃ[10] phassā phusanti, evam ahaṃ[4] bhikkhave kammadāyādā sattā ti vadāmi.

6. Idha pana bhikkhave ekacco adinnādānaṃ pahāya adinnādānā paṭivirato hoti . . . pe[11] . . . kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti . . .

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[1] T. M_6. M_7 °jā. [2] T. M_6. M_7 *twice.*
[3] M. phussanti *always.* [4] T. M_6. M_7 p'ahaṃ.
[5] T. M_6. M_7 *repeat the whole* § 4.
[6] T. M_6. M_7 uju uppatti; *omitted by* Ph.
[7] M_7. S. sattā. [8] *in* T. *after* gaha°
[9] M. Ph. S. bahuta° [10] T. M_6. M_7 etaṃ.
[11] M. la; Ph. pa; *omitted by* S.

musāvādaṃ pahāya musāvādā paṭivirato hoti . . . pisunavācaṃ pahāya pisunāya vācāya paṭivirato hoti . . . pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādiṭṭhiko hoti aviparītadassano[1] 'atthi dinnaṃ atthi[2] yiṭṭhaṃ atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa ujuṃ kāyakammaṃ hoti, ujuṃ vacīkammaṃ, ujuṃ manokammaṃ, uju gati, uj'upapatti. Ujugatikassa kho panāhaṃ[3] bhikkhave ujupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi: ye vā ekantasukhā saggā[4] yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni[5] pahūtavittūpakaraṇāni[5] pahūtadhanadhaññāni[5]. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam enaṃ[6] phassā phusanti, evam ahaṃ[7] bhikkhave kammadāyādā sattā ti vadāmi.

Kammassakā bhikkhave sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti. Ayaṃ kho so[8] bhikkhave saṃsappaniyapariyāyo[9] dhammapariyāyo ti.

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[1] S. aviparitta°
[2] M. pa ‖ ye imañ ca.
[3] T. ahaṃ; M_6 'haṃ; M_7 'mhi.
[4] S. sattā.
[5] M. Ph. S. bahuta°
[6] M_6. M_7 etaṃ.
[7] T. M_6. M_7 p'ahaṃ.
[8] *omitted by* S.
[9] T. saṃsappatikā°; M_7 °tika°

CCVI.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[1] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ[2] vā apare vā pariyāye[3]. Na tvevāhaṃ[4] bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[1] dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā[5] kāyakammantasandosavyāpatti[6] akusalasañcetanikā[7] dukkhudrayā[8] dukkhavipākā hoti, catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā[5] manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

2. Idha bhikkhave ekacco pāṇātipātī hoti luddo[9] lohitapāṇī hatapahate[10] niviṭṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ[11] adinnaṃ theyyasaṃkhātaṃ ādātā[12] hoti. Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā[13] bhāturakkhitā bhaginirakkhitā ñātirakkhitā[14] dhammarakkhitā[15] sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittā[16] pi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

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[1] M. Ph. °veditvā. [2] T. M_6. M_7 uppajjaṃ; S. °jje.
[3] M. °yena. [4] T. M_7 t'evāhaṃ; M_6 tvāhaṃ.
[5] S. °dhaṃ; Ph. °dha *throughout;* T. M_6. M_7 °dhā, °dhaṃ *and* °dha.
[6] M. Ph. °sadosa° *throughout.*
[7] M. Ph. °kaṃ *throughout.*
[8] M. Ph. °yaṃ; M_6. M_7 °uddayā; T. °indriyā *throughout.*
[9] Ph. S. luddho. [10] M. pahata°
[11] *is missing in the MSS.* [12] T. M_6 ad°
[13] M. pa ‖ antamaso; Ph. *adds* mātāpitu°
[14] Ph. *adds* gotta° [15] *omitted by* T. M_6. M_7.
[16] S. °kkhitā; M. Ph. °guḷa°

3 Idha bhikkhave ekacco musāvādī hoti sabhāgato vā parisagato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho[1] 'eh' ambho[2] purisa, yaṃ jānāsi, taṃ vadehī' ti so ajānaṃ vā 'ahaṃ[3] jānāmī' ti jānaṃ vā 'ahaṃ[3] na jānāmī' ti apassaṃ vā 'ahaṃ[3] passāmī' ti passaṃ vā 'ahaṃ[3] na passāmī' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettā[4] bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ.

Evaṃ kho bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

4. Idha bhikkhave ekacco abhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitā hoti, 'aho vata[5] yaṃ[5] parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu[6] vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti[7] vā'[7] ti. Micchādiṭṭhiko hoti viparītadassano[8] 'natthi dinnaṃ natthi[9] yiṭṭhaṃ natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā,

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[1] S. sakkhiṃp° [2] S. ehi bho; T. M_6. M_7 evaṃ bho.
[3] T. M_6. M_7. S. āha. [4] M. bhedātā; Ph. bheditā.
[5] T. M_6. M_7 vatāyaṃ.
[6] T. M_6. S. va°; M_7 ma° [7] *omitted by* S.
[8] S. viparitta° [9] M. pa ‖ ye imañ ca.

natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti.

Evaṃ kho bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

5. Tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu[1] vā bhikkhave sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

6. Seyyathā pi bhikkhave apaṇṇako maṇi uddhaṃ khitto yena yen' eva patiṭṭhāti, suppatiṭṭhitaṃ yeva patiṭṭhāti, evam eva kho bhikkhave tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa[2] bhedā[2] parammaraṇā[2] apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

7. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[3] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ[4] vā apare[5] vā pariyāye. Na tvevāhaṃ[6] bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[3] dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasam-

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[1] M. Ph. °nikahetu *throughout;* T. °nikāh
[2] *omitted by* S. [3] M. Ph. °veditvā.
[5] T. apareṇa. [6] M, tvev' ahaṃ; M

patti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

8. Idha bhikkhave ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati[1]. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na[2] taṃ[2] adinnaṃ theyyasaṃkhātaṃ ādātā[3] hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā[4] bhāturakkhitā bhaginirakkhitā ñātirakkhitā[5] dhammarakkhitā[6] sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittā[7] pi, tathārūpāsu na[8] cārittaṃ āpajjitā hoti.

Evaṃ kho bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

9. Idha bhikkhave ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho[9] 'eh' ambho[10] purisa, yaṃ jānāsi, taṃ vadehī' ti so ajānaṃ vā 'ahaṃ[11] na jānāmī' ti jānaṃ vā 'ahaṃ[11] jānāmī' ti apassaṃ vā 'ahaṃ[11] na passāmī' ti passaṃ vā 'ahaṃ[11] passāmī' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. Pisunavācaṃ pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā

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[1] T. M_7 *insert* pe; Ph. pa.
[2] *omitted by* Ph. T. S.; M_6. M_7 *omit only* taṃ.
[3] Ph. S. na ād°; T. M_6 adā°
[4] M. pa ॥ antamaso; Ph. *adds* mātāpitu°
[5] Ph. *adds* gotta° [6] *omitted by* T.
[7] S. °kkhitā; M. Ph. °guḷa°
[8] T. *puts* na *before* āp°; M_7 *omits* na. [9] S. sakkhiṃp°
[10] S. ehi bho; M_6. M_7 evaṃ bho.
[11] T. M_6. M_7. S. āha.

sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaniyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

Evaṃ kho bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

10. Idha bhikkhave ekacco anabhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhitā[1] hoti 'aho vata[2] yaṃ[2] parassa, taṃ mama assā' ti. Avyāpannacitto hoti appaduṭṭhamanasaṅkappo 'ime sattā averā avyāpajjhā anīghā sukhī attānaṃ pariharantū' ti. Sammādiṭṭhiko hoti aviparītadassano[3] 'atthi dinnaṃ atthi yiṭṭhaṃ[4] . . . pe[5] . . . ye imañ ca lokaṃ parañ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī' ti. Evaṃ kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

11. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, catubbidhavacīkammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

12. Seyyathā pi bhikkhave apaṇṇako maṇi uddhaṃ khitto yena yen' eva patiṭṭhāti suppatiṭṭhitaṃ[6] yeva patiṭṭhāti, evam eva kho bhikkhave tividhakāyakammanta-

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[1] M_7 °jjhātā; T. na abhi° [2] T. M_6. M_7 vatāyaṃ.
[3] S. aviparitta° [4] S. *adds* atthi hutaṃ.
[5] M. la; Ph. pa. [6] T. M_7 sampa°

sampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, catubbidhavacīkammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

13. Nāhaṃ[1] bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[2] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme[3] upapajjaṃ[4] vā apare vā pariyāye. Na[1] tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[2] dukkhass' antakiriyaṃ vadāmī ti[5].

CCVII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[2] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ[4] vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[2] dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe[6] . . .

Evaṃ kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe[7] . . .

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[1] Ph. S. *omit this phrase.* [2] M. Ph. °veditvā.
[3] T. *adds* 'va. [4] S. °jje. [5] *omitted by* M_6.
[6] M. la; Ph. pa. [7] M. Ph. pa; *omitted by* T. M_6. M_7.

Evaṃ kho bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe[1] . . .

Evaṃ kho bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

2. Tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammanta°[2] . . . pe[3] . . . tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti[4].

3. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[5] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ[6] vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā[7] kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe[8] . . .

Evaṃ kho bhikkhave tividhaṃ kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe[8] . . .

Evaṃ kho bhikkhave catubbidhā vacīkammantasampatti

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[1] M. la; Ph. pa; *omitted by* T. M_6. M_7. [2] S. *in full.*
[3] M. la; *omitted by* Ph.
[4] Ph. °tī ti; T. *adds* catubbidha; M_6. M_7 catubbidhaṃ ‖ pe.
[5] M. Ph. °veditvā. [6] S. °jje.
[7] T. M_7 *henceforth* °dha, *also* °cetanikaṃ °yaṃ °kaṃ.
[8] M. la; Ph. pa.

hoti. Kathañ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? ... pe[1] ... Evaṃ kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

4. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, catubbidhavacīkammanta°[2] ... pe[3] ... tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti[4] ... pe[5] ...

CCVIII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[6] vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ[7] vā apare[8] vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[6] dukkhass' antakiriyaṃ vadāmi. Sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūḷho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya[9] sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittaṃ[10] ahosi[11] abhāvitaṃ, etarahi pana me idaṃ cittaṃ appamāṇaṃ subhāvitaṃ, yaṃ kho pana kiñci pamāṇakataṃ kammaṃ[12], na[12] taṃ[12] tatrāvasissati, na taṃ tatrāvatiṭṭhatī'[13]

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[1] M. la; Ph. pa.
[2] M. Ph. °kammantasampatti; S. *in full.*
[3] M. la; *omitted by* Ph. [4] T. M6. M7 *add* catu.
[5] Ph. pa; *omitted by* M. S.; *apparently the initial phrase* Nāhaṃ *and so on is to be repeated here, as before in* CCVI.
[6] M. Ph. °veditvā. [7] S. °jje. [8] T. °reṇa.
[9] T. °kāya; M6. S. sabbattatāya. [10] M6 pariyantaṃ.
[11] T. M7. S. hoti. [12] *omitted by* T. M7.
[13] T. M6. M7 tatrāpa°

ti[1]. Taṃ kiṃ maññatha bhikkhave 'dahara-t-agge[2] ce so[3] ayaṃ[4] kumāro mettācetovimuttiṃ[5] bhāveyya, api nu kho pāpakammaṃ kareyyā' ti? No h'etaṃ bhante. 'Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā' ti? No h'etaṃ bhante, akarontaṃ hi[6] bhante pāpakammaṃ kuto dukkhaṃ phusissatī ti[7]?

2. Bhāvetabbā kho panāyaṃ[8] bhikkhave mettācetovimutti itthiyā vā purisena[6] vā[6]. Itthiyā[6] vā[6] bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo, cittantaro ayaṃ bhikkhave macco. So evaṃ pajānāti: Yaṃ kho me idha[9] kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabban taṃ idha vedanīyaṃ, na taṃ anugaṃ[10] bhavissatī ti. Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya[11] saṃvattati, idha pañña'assa[12] bhikkhuno uttariṃ[13] vimuttiṃ[14] appaṭivijjhato ti[15].

3. Karuṇāsahagatena cetasā . . . muditāsahagatena cetasā . . . upekhāsahagatena[16] cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya[17] sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittaṃ ahosi[18] abhāvitaṃ, etarahi pana me idaṃ cittaṃ appamāṇaṃ subhāvitaṃ, yaṃ kho pana kiñci pamāṇakataṃ

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[1] *omitted by* S. [2] M. Ph. dahara-d-agge.
[3] T. va taṃ sa; M_6 taṃ; M_7 na; *omitted by* S.
[4] M_6. M_7 sāyaṃ; T. yaṃ.
[5] M. Ph. mettaṃ ceto°; T. *continues:* itthiyā vā, *as below.*
[6] *omitted by* M_6.
[7] *omitted by* M. Ph.; M. *has* phusissanti.
[8] M_6 pan' ayaṃ. [9] M. Ph. M_6. M_7. S. idaṃ.
[10] Ph. anutaṃ; T. anugamma; M_6 anupagataṃ; M_7 anuyugamma; S. anubha°
[11] M. °kāya; T. °tā. [12] T. M_7 pan'assa; M_6 pan'aṃñassa.
[13] Ph. °rin; M. T. °ri. [14] T. °ttiyaṃ.
[15] *omitted by* Ph. T. M_6. M_7.
[16] M. Ph. S. upekkhā° *throughout.*
[17] M. T. S. sabbatta°; M_6 sabbatāya. [18] S. hoti.

kammaṃ, na[1] taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Taṃ kiṃ maññatha bhikkhave 'dahara-t-agge[2] ce so[3] ayaṃ kumāro upekhācetovimuttiṃ bhāveyya[4], api nu kho pāpakammaṃ kareyyā' ti? No h'etaṃ bhante. 'Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā' ti? No h'etaṃ bhante, akarontaṃ hi bhante pāpakammaṃ kuto dukkhaṃ phusissatī[5] ti[6]?

4. Bhāvetabbā kho panāyaṃ bhikkhave upekhācetovimutti itthiyā vā purisena vā. Itthiyā vā bhikkhave purisassa vā nāyaṃ[7] kāyo ādāya gamanīyo, cittantaro ayaṃ bhikkhave macco. So evaṃ pajānāti: Yaṃ kho me idha[8] kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabban taṃ idha vedanīyaṃ, na taṃ anugaṃ[9] bhavissatī ti. Evaṃ[10] bhāvitā kho bhikkhave upekhācetovimutti anāgāmitāya saṃvattati, idha paññ'assa bhikkhuno uttariṃ[11] vimuttiṃ appaṭivijjhato ti[12].

CCIX.

1. Atha kho aññataro brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo Bhagavantaṃ etad avoca 'ko nu kho bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī' ti? 'Adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī' ti. 'Ko pana bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa

[1] *omitted by* T. [2] Ph. °d-agge; M_6 °t-agga na.
[3] *omitted by* T. M_7. S. [4] T. °yyati.
[5] M. °ssanti; M_6 phussatī; T. phuseyyasī.
[6] *omitted by* M. Ph. [7] T. M_6. M_7 ayaṃ.
[8] *all MSS. have* idaṃ.
[9] Ph. anugataṃ; S. anubha°; *omitted by* M_6.
[10] T. M_7 imaṃ; *omitted by* M_6. [11] M. Ph. °ri.
[12] *omitted by* Ph. T. M_7.

bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjantī' ti? 'Dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjantī' ti. 'Na kho ahaṃ imassa bhoto Gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ[1] ājānāmi, sādhu me bhavaṃ Gotamo tathā dhammaṃ desetu, yathāhaṃ imassa bhoto Gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ ājāneyyan'[2] ti. 'Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmī' ti. 'Evaṃ bho' ti kho so brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhā[3] kho brāhmaṇa kāyena adhammacariyāvisamacariyā hoti, catubbidhā vācāya adhammacariyāvisamacariyā hoti, tividhā manasā adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti? . . . pe[4] . . .

Evaṃ kho brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti? . . . pe[5] . . .

Evaṃ kho brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti? . . . pe[6] . . .

Evaṃ kho brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti.

Evaṃ adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti[7].

3. Tividhā kho brāhmaṇa kāyena dhammacariyāsamacariyā hoti, catubbidhā vācāya dhammacariyāsamacariyā hoti, tividhā manasā dhammacariyāsamacariyā hoti. Kathañ ca brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti? . . . pe[8] . . .

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[1] M_6 *inserts* avibhattassa vitthārena atthaṃ.
[2] T. M_6. M_7 aj° [3] T. M_6. M_7. S. °dhaṃ *always.*
[4] M. la; Ph. pa; *omitted by* T. M_6. M_7.
[5] M. Ph. pa; *omitted by* T. M_6. [6] M. la; Ph. pa.
[7] T. M_6 °tī ti. [8] M. la; Ph. pa; *omitted by* T.

Evaṃ kho brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti[1]. Kathañ ca brāhmaṇa catubbidhā vācāya dhammacariyāsamacariyā hoti? . . . pe[2] . . .

Evaṃ kho brāhmaṇa catubbidhā vācāya dhammacariyāsamacariyā hoti. Kathañ ca brāhmaṇa tividhā manasā dhammacariyāsamacariyā hoti? . . . pe[3] . . .

Evaṃ kho brāhmaṇa tividhā manasā dhammacariyāsamacariyā hoti.

Evaṃ dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjantī ti.

Abhikkantaṃ[4] bho[4] Gotama[4] . . . pe[5] . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇupetaṃ saraṇaṃ gatan ti.

Karajakāyavaggo[6] paṭhamo[7].

CCX.

1. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācarī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

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[1] T. *continues:* pe ‖ Evaṃ kho br° ti° manasā.
[2] M. la; Ph. pa. [3] M. Ph. pa.
[4] M. *repeats it.* [5] M. la; *omitted by* Ph.
[6] S. Paṭhama°; M_6 Vaggo; *omitted by* Ph. T. M_7.
[7] *omitted by* Ph. T. M_6. M_7; M_6 *adds* tass' uddānaṃ: nirayo sugati ubho mātugāmena upāsikā saṃsappaniya su āpana karajakāyena brāhmanā ti; *then* Paṇṇāsakaṃ samattaṃ.

3. Dasahi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCXI.

1. Vīsatiyā bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi vīsatiyā?

2. Attanā ca pāṇātipātī hoti, parañ ca pāṇātipāte samādapeti; attanā ca adinnādāyī hoti, parañ ca adinnādāne samādapeti; attanā ca kāmesu micchācārī hoti, parañ ca kāmesu micchācāre samādapeti; attanā ca musāvādī hoti, parañ ca musāvāde samādapeti; attanā ca pisunāvāco hoti, parañ ca pisunāya vācāya samādapeti; attanā ca pharusāvāco hoti, parañ ca pharusāya vācāya samādapeti; attanā ca samphappalāpī hoti, parañ ca samphappalāpe samādapeti; attanā ca abhijjhālu hoti, parañ ca abhijjhāya samādapeti; attanā ca vyāpannacitto hoti, parañ ca vyāpāde samādapeti; attanā ca micchādiṭṭhiko hoti, parañ ca micchādiṭṭhiyā samādapeti.

Imehi kho bhikkhave vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

3. Vīsatiyā bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi vīsatiyā?

4. Attanā ca pāṇātipātā paṭivirato hoti, parañ ca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, parañ ca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesu micchācārā paṭivirato hoti, parañ ca kāmesu micchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, parañ ca musāvādā veramaṇiyā samādapeti; attanā ca pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, attanā

ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā samādapeti; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti; attanā ca avyāpannacitto hoti, parañ ca avyāpāde samādapeti; attanā ca sammādiṭṭhiko hoti, parañ ca sammādiṭṭhiyā samādapeti.

Imehi kho bhikkhave vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCXII.

1. Tiṃsāya bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi tiṃsāya?

2. Attanā ca pāṇātipātī hoti, parañ ca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti; attanā ca adinnādāyī hoti, parañ ca adinnādāne samādapeti, adinnādāne ca samanuñño hoti; attanā ca kāmesu micchācārī hoti, parañ ca kāmesu micchācāre samādapeti, kāmesu micchācāre ca samanuñño hoti; attanā ca musāvādī hoti, parañ ca musāvāde samādapeti, musāvāde ca samanuñño hoti; attanā ca pisunāvāco hoti, parañ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanuñño hoti; attanā ca pharusāvāco hoti, parañ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanuñño hoti; attanā ca samphappalāpī hoti, parañ ca samphappalāpe samādapeti, samphappalāpe ca samanuñño hoti; attanā ca abhijjhālu hoti, parañ ca abhijjhāya samādapeti, abhijjhāya ca samanuñño hoti; attanā ca vyāpannacitto hoti, parañ ca vyāpāde samādapeti, vyāpāde ca samanuñño hoti; attanā ca micchādiṭṭhiko hoti, parañ ca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuñño hoti.

Imehi kho bhikkhave tiṃsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye[1].

3. Tiṃsāya bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi tiṃsāya?

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[1] T. M_6. M_7 *add* ti.

4. Attanā ca pāṇātipātā paṭivirato hoti, parañ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuñño hoti; attanā ca adinnādānā paṭivirato hoti, parañ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti; attanā ca kāmesu micchācārā paṭivirato hoti, parañ ca kāmesu micchācārā veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanuñño hoti; attanā ca musāvādā paṭivirato hoti, parañ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti; attanā ca pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanuñño hoti; attanā ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti; attanā ca avyāpannacitto hoti, parañ ca avyāpāde samādapeti, avyāpāde ca samanuñño hoti; attanā ca sammādiṭṭhiko hoti, parañ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti.

Imehi kho bhikkhave tiṃsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCXIII.

1. Cattārīsāya[1] bhikkhave dhammmehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi cattārīsāya?

2. Attanā ca pāṇātipātī hoti, parañ ca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti, pāṇātipātassa ca vaṇṇaṃ bhāsati; attanā ca adinnādāyī hoti, parañ ca adinnādāne samādapeti, adinnādāne ca samanuñño hoti, adinnādānassa ca vaṇṇaṃ bhāsati; attanā ca kāmesu micchācārī hoti, parañ ca kāmesu micchācāre samādapeti,

[1] S. °ḷīsāya *throughout.*

kāmesu micchācāre ca samanuñño hoti, kāmesu micchācārassa ca vaṇṇaṃ bhāsati; attanā ca musāvādī hoti, parañ ca musāvāde samādapeti, musāvāde ca samanuñño hoti, musāvādassa ca vaṇṇaṃ bhāsati; attanā ca pisunāvāco hoti, parañ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanuñño hoti, pisunāya ca vācāya vaṇṇaṃ bhāsati; attanā ca pharusāvāco hoti, parañ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanuñño hoti, pharusāya ca vācāya vaṇṇaṃ bhāsati; attanā ca samphappalāpī hoti, parañ ca samphappalāpe samādapeti; samphappalāpe ca samanuñño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati; attanā ca abhijjhālu hoti, parañ ca abhijjhāya samādapeti, abhijjhāya ca samanuñño hoti, abhijjhāya ca vaṇṇaṃ bhāsati; attanā ca vyāpannacitto hoti, parañ ca vyāpāde samādapeti, vyāpāde ca samanuñño hoti, vyāpādassa ca vaṇṇaṃ bhāsati; attanā ca micchādiṭṭhiko[1] hoti, parañ ca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuñño hoti, micchādiṭṭhiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattāḷīsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

3. Cattārīsāya bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi cattārīsāya?

4. Attanā ca pāṇātipātā veramaṇiyā paṭivirato hoti, parañ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuñño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca adinnādānā paṭivirato hoti, parañ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca kāmesu micchācārā paṭivirato hoti, parañ ca kāmesu micchācārā[2] veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanuñño hoti, kāmesu micchācārā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca musāvādā paṭivirato hoti, parañ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca

[1] S. °diṭṭhi.
[2] M_6 °cāra | pe | kāmesu micchācārā vera° samā°

pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanuñño hoti, pisunāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā[1] samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati; attanā ca avyāpannacitto hoti parañ ca avyāpāde samādapeti, avyāpāde ca samanuñño hoti, avyāpādassa ca vaṇṇaṃ bhāsati; attanā ca sammādiṭṭhiko hoti, parañ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārīsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge ti.

CCXIV.

Dasahi bhikkhave dhammehi samannāgato khataṃ upahataṃ[2] attānaṃ pariharati . . .[3] akhataṃ[4] anupahataṃ[5] attānaṃ pariharati . . .[3] vīsatiyā bhikkhave . . .[3] tiṃsāya[6] bhikkhave . . .[7] cattārīsāya bhikkhave dhammehi samannāgato khataṃ upahataṃ attānaṃ pariharati . . .[7] akhataṃ[8] anupahataṃ[8] attānaṃ[8] pariharati[8].

CCXV[9].

Dasahi bhikkhave dhammehi samannāgato idh' ekacco kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ

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[1] Ph. S. *add* ca. [2] *omitted by* M_7. [3] M. la; Ph. pa.
[4] M_6. S. akkh°; T. M_7 akataṃ. [5] T. anugataṃ.
[6] S. tiṃsatiyā. [7] M. Ph. pa.
[8] *omitted by* M. Ph. T. M_7; S. *adds* . . . pe . . . Imehi kho bh° cattāḷīsāya dhammehi sa° akkh° anu° att° pariharatī ti, *then* Dutiyavaggo dutiyo. [9] *no number in* S.

nirayaṃ upapajjati . . . pe[1] . . . idh' ekacco[2] kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati . . . vīsatiyā bhikkhave . . . pe[3] . . . tiṃsāya bhikkhave . . . pe[4] . . . cattārīsāya bhikkhave dhammehi samannāgato idh' ekacco kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati . . . idh' ekacco kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati . . . pe[5] . . .

CCXVI[6].

Dasahi bhikkhave dhammehi samannāgato bālo veditabbo . . . pe[7] . . . paṇḍito veditabbo . . . pe[7] . . . vīsatiyā bhikkhave . . . pe[8] . . . tiṃsāya bhikkhave . . . pe[9] . . . cattārīsāya bhikkhave dhammehi samannāgato bālo veditabbo . . .[10] paṇḍito veditabbo . . .[10]

Imehi kho bhikkhave cattārīsāya dhammehi samannāgato paṇḍito veditabbo[11] . . . pe[7] . . .

CCXVII[6].

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

2. Asubhasaññā maraṇasaññā āhāre paṭikkūlasaññā[12] sabbaloke anabhiratasaññā[13] aniccasaññā anicce dukkhasaññā dukkhe anattasaññā pahānasaññā virāgasaññā nirodhasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā[14].

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[1] M. pa; *omitted by* Ph. M_6. M_7. S.
[2] T. *omits* idh' ekacco . . . upapajjati.
[3] M. la; *omitted by* Ph. T. S. [4] M. la; Ph. pa.
[5] *omitted by* M. Ph. [6] *no number in* S.
[7] *omitted by* M. Ph. S. [8] M. pa; *omitted by* Ph. S.
[9] M. pa; *omitted by* Ph. T. S. [10] M. pa.
[11] S. *adds after* °tabbo: Tatiyavaggo tatiyo, *and then in parenthesis* Imesu catutthapañcamesu vaggesu sattagaṇanā peyyālavasena veditabbā.
[12] M. Ph. paṭikula°; M_7 paṭikūla°
[13] M. Ph. °rati° [14] S. *adds* ti.

3. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

4. Aniccasaññā anattasaññā āhāre paṭikkūlasaññā[1] sabbaloke anabhiratasaññā[2] aṭṭhikasaññā puḷuvakasaññā vinīlakasaññā vipubbakasaññā[3] vicchiddakasaññā uddhūmātakasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti[4].

CCXVIII[5].

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa[6]?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti[7].

CCXIX[5].

1. Rāgassa bhikkhave pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya[8] cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā[9] . . .[10]

2. Dosassa mohassa kodhassa upanāhassa makkhassa palāsassa[11] issāya macchariyassa māyāya sātheyyassa thambhassa sārambhassa mānassa atimānassa madassa[12] pamādassa[12] pariññāya[13] parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya[14] cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā ti.

Dasakanipāto[15] niṭṭhito[16].

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[1] M. Ph. paṭikula°; M_7 paṭikkūla° [2] M. Ph. °rati°
[3] T. M_6. M_7 *put* vipubbaka° *after* vicchiddaka°
[4] *omitted by* M. Ph. [5] *no number in* S.
[6] T. M_6. M_7 *add* dhammā | pe |
[7] *omitted by* M. Ph. M_6. [8] *omitted by* T. M_6. M_7.
[9] T. °bbā ti, *omitting all the rest.* [10] S. pe.
[11] M. Ph. paḷ° [12] *omitted by* Ph.; M_7 *omits only* madassa.
[13] M_6. M_7. S. abhiññāya pari° [14] *omitted by* M. M_6. M_7.
[15] S. *has before* Dasaka°: Pañcamapaṇṇāsako pañcamo; M. Ph. Dasakaṃ; T. M_6. M_7 Dasanipātaṃ.
[16] M. Ph. T. M_6. M_7 °taṃ; Ph. *adds* nibbānapaccayo hotu.

EKĀDASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

I.

1. Atha[1] kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'kim-atthiyāni bhante kusalāni sīlāni kim-ānisaṃsānī' ti? 'Avippaṭisāratthāni kho Ānanda kusalāni sīlāni avippaṭisārānisaṃsāni'. 'Avippaṭisāro pana bhante kim-atthiyo kim-ānisaṃso' ti? 'Avippaṭisāro kho Ānanda pāmujjattho pāmujjānisaṃso'. 'Pāmujjaṃ pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Pāmujjaṃ kho Ānanda pītatthaṃ pītānisaṃsaṃ'. 'Pīti pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Pīti kho Ānanda passaddhatthā passaddhānisaṃsā'. 'Passaddhi pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Passaddhi kho Ānanda sukhatthā sukhānisaṃsā'. 'Sukhaṃ pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Sukhaṃ kho Ānanda samādhatthaṃ samādhānisaṃsaṃ'. 'Samādhi pana bhante kim-atthiyo kim-ānisaṃso' ti? 'Samādhi kho Ānanda yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso'. 'Yathābhūtañāṇadassanaṃ pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Yathābhūtañāṇadassanaṃ kho Ānanda nibbidatthaṃ nibbidānisaṃsaṃ'. 'Nibbidā pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Nibbidā kho Ānanda virāgatthā virā-

[1] S. *begins:* Evam me sutaṃ. Ekaṃ samayaṃ Bh° Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

gānisaṃsā'. 'Virāgo pana bhante kim-atthiyo kim-ānisaṃso' ti? 'Virāgo kho Ānanda vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso' ti[1].

2. Iti kho Ānanda kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni, avippaṭisāro pāmujjattho pāmujjānisaṃso, pāmujjaṃ pītatthaṃ pīṭānisaṃsaṃ, pīti passaddhatthā passaddhānisaṃsā, passaddhi sukhatthā sukhānisaṃsā, sukhaṃ samādatthaṃ samādhānisaṃsaṃ, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso, yathābhūtañāṇadassanaṃ nibbidatthaṃ nibbidānisaṃsaṃ, nibbidā virāgatthā virāgānisaṃsā, virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso. Iti kho Ānanda kusalāni sīlāni anupubbena aggāya[2] parentī[3] ti.

II.

1. Sīlavato bhikkhave sīlasampannassa na cetanāya karaṇīyaṃ 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ sīlavato sīlasampannassa avippatisāro uppajjati. Avippaṭisarissa bhikkhave na cetanāya karaṇīyaṃ 'pāmujjaṃ me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avippaṭisārissa pāmujjaṃ uppajjati. Pamuditassa bhikkhave na cetanāya karaṇīyaṃ 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa pīti uppajjati. Pītimanassa bhikkhave na cetanāya karaṇīyaṃ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇīyaṃ 'sukhaṃ vediyāmī'[4] ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati. Sukhino bhikkhave na cetanāya karaṇīyaṃ 'cittaṃ me samādhiyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhiyati[5]. Samāhitassa bhikkhave na cetanāya karaṇīyaṃ 'yathābhūtaṃ pajānāmi[6] passāmī' ti. Dhammatā

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[1] *only* S. *has* ti. [2] S. arahattāya.
[3] T. M_6. M_7 paretī; S. paripūrentī.
[4] M. Ph. vedayissāmī. [4] T. M_6. M_7 *insert* pe.
[6] M. Ph. jā°

esā bhikkhave, yaṃ samāhito yathābhūtaṃ pajānāti[1] passati. Yathābhūtaṃ bhikkhave jānato[2] passato[2] na cetanāya karaṇīyaṃ 'nibbindāmī'[3] ti. Dhammatā esā bhikkhave, yaṃ[4] yathābhūtaṃ jānaṃ passaṃ nibbindati. Nibbindassa[5] bhikkhave na cetanāya karaṇīyaṃ 'virajjāmī' ti. Dhammatā esā bhikkhave, yaṃ nibbindo[6] virajjati. Virattassa[7] bhikkhave na cetanāya karaṇīyaṃ 'vimuttiñāṇadassanaṃ sacchikaromī' ti. Dhammatā esā bhikkhave, yaṃ viratto[8] vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṃso, nibbidā[9] virāgatthā virāgānisaṃsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ[10] nibbidānisaṃsaṃ[11], samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso, sukhaṃ samādhatthaṃ samādhānisaṃsaṃ, passaddhi sukhatthā sukhānisaṃsā, pīti[12] passaddhatthā[12] passaddhānisaṃsā[12], pāmujjaṃ pītatthaṃ pītānisaṃsaṃ, avippaṭisāro pāmujjattho pāmujjānisaṃso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṃsāni. Iti kho bhikkhave dhammā ca[13] dhamme abhisandenti[14] dhammā ca[15] dhamme paripūrenti[16] apārā[17] pāraṅgamanāyā[18] ti.

III.

1. Dussīlassa bhikkhave sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa

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[1] M. Ph. jā° [2] T. °tā. [3] M. Ph. nibbidāmī.
[4] *omitted by* M. Ph. T. M_6.
[5] M. Ph. nibbidassa; S. nibbinnassa. [6] S. nibbinno.
[7] S. viratacittassa. [8] S. virato. [9] T. M_6. M_7 vimutti.
[10] T. M_6. M_7 nibbindanattaṃ. [11] T. M_7 nibbindā°
[12] *omitted by* M_6. [13] *omitted by* M. Ph. S.
[14] Ph. °sampavedenti; T. °deti; M_6 °nandeti.
[15] *omitted by* M. S.
[16] M_6 °pureti; T. °parenti; M_7 °haranti.
[17] T. M_6. M_7 aparā. [18] T. M_6. M_7 paraṅg°

hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

2. Seyyathā pi bhikkhave rukkho sākhāpalāsavipanno, tassa papaṭikā[1] pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho bhikkhave dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe[2] . . . vimuttiñāṇadassanaṃ[3].

3. Sīlavato bhikkhave sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjaṃ, pāmujje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

4. Seyyathā pi bhikkhave rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe[2] . . . vimuttiñāṇadassanan ti.

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[1] S. pappa° *throughout.*
[2] M. la; Ph. pa.
[3] M. Ph. °nan ti.

IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo[1] ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

2. Dussīlassa āvuso sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipanassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

3. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe[2] . . . vimuttiñāṇadassanaṃ[3].

4. Sīlavato āvuso sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjaṃ, pāmujje sati pāmujjasampannassa upanisasampanno hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati

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[1] M. °ve. [2] M. la; Ph. pa.

[3] *in* M_6 *here follows immediately* No. XIX; *the other Suttas are missing.*

nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

5. Seyyathā pi āvuso rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe[1] . . . vimuttiñāṇadassanan ti.

V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi . . . pe[2] . . .

2. Dussīlassa āvuso sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa asati hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

3. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe[1] . . . vimuttiñāṇadassanaṃ.

4. Sīlavato āvuso sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjaṃ, pāmujje sati pāmujja-

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[1] M. la; Ph. pa. [2] *omitted by* M. Ph.

sampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

5. Seyyathā pi rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso sīlavato[1] sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe[2] . . . vimuttiñāṇadassanan ti[3].

VI[4].

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādī[5] sabrahmacārīnaṃ, aṭṭhānam etaṃ anavakāso, yaṃ so ekādasannaṃ vyasanānaṃ aññataraṃ vyasanaṃ na[6] nigaccheyya[7]. Katamesaṃ[8] ekādasannaṃ?

2. Anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyati[9], saddhammesu vā adhimāniko hoti, anabhirato vā brahmacariyaṃ carati, aññataraṃ[10] vā[6]

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[1] *omitted by* T. [2] M. la; Ph. pa.

[3] Ph. *adds between this Sutta and the following:* Tatrāy° Ān° bh° ām°. Dussīlassa āv° sīlasampannassa (*sic*) hatū° hoti avi° | pa | pāripūriṃ gacchatī ti, evam eva kho āv° sīlavato sīla° upani° hoti avi°, avi° sati avippaṭisārasampannassa upani° hoti vimuttiñāṇadassanan ti.

[4] M. *oddly gives the same tenet at first with* ṭhānam etaṃ avakāso *and* nigaccheyya, *and then with* aṭṭhānam etaṃ anavakāso *and* na nigaccheyya.

[5] M. °do *throughout.* [6] *omitted by* T. M_7.

[7] T. gaccheyya. [8] T. M_7 *insert* vyasanānaṃ.

[9] *all MSS. have* °yanti. [10] T. °tarā; M_7 °tarati (*sic*).

saṃkiliṭṭhaṃ āpattiṃ[1] āpajjati, sikkhaṃ vā paccakkhāya hīnāyāvattati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ[2], sammūḷho kālaṃ karoti, kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ, aṭṭhānam etaṃ anavakāso, yaṃ so imesaṃ ekādasannaṃ vyasanānaṃ aññataraṃ vyasanaṃ na[3] nigaccheyyā ti.

VII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[4] p'idaṃ[4] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[5] na saññī assa, saññī ca pana assā' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāñañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke para-

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[1] T. °ttiyā. [2] M. *adds* vā. [3] *omitted by* T. M_7.
[4] Ph. S. yam idaṃ.

lokasaññī assa, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[2] na saññī assa, saññī ca pana[3] assā' ti.

3. 'Yathākathaṃ pana bhante siyā[4] bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke[5] idhalokasaññī assa, na paraloke paralokasaññī assa, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ[6] mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[7] na saññī assa, saññī ca pana assā' ti?

4. Idh' Ānanda bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[7] na saññī assa, saññī ca pana assā ti.

VIII.

1. Atha kho āyasmā Ānando Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā Bhagavantaṃ abhivādetvā

[1] Ph. S. yam idaṃ. [2] T. M_7 tatra pi.
[3] M. T. M_7 pan'. [4] T. M_7 *add* pana.
[5] Ph. *continues:* pa | na paraloke | pa | yam idaṃ.
[6] Ph. *continues:* pa | tatra pi. [7] Ph. T. M_7 tatra pi.

padakkhiṇaṃ katvā yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando āyasmantaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[1] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti?

2. Siyā āvuso Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[1] . . . yam[4] p'idaṃ[4] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ[5] pariyesitaṃ[5] anuvicaritaṃ[5] manasā[5], tatrāpi[3] na saññī assa, saññī ca pana assā ti.

3. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa[6] . . . pe[7] . . . yam[4] p'idaṃ[4] diṭṭhaṃ sutaṃ mutaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[8] na saññī assa, saññī ca pana assā' ti?

4. Idhāvuso Ānanda bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho āvuso Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[7] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[8] na saññī assa, saññī ca pana assā ti.

5. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ saṃsandissati samessati[9] na viggahissati[10], yad idaṃ aggapadasmiṃ. Idānāhaṃ[11] āvuso Bhagavantaṃ upasaṅ-

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[1] M. Ph. pa. [2] S. yam idaṃ.
[3] Ph. T. M_7 tatra pi. [4] Ph. S. yam idaṃ.
[5] *omitted by* T. [6] T. M_7 assā ti.
[7] M. la; Ph. pa; *omitted by* T. M_7. [8] T. M_7 tatra pi.
[9] M. Ph. samissati. [10] M. Ph. S. vigayhissati.
[11] T. idhā°

kamitvā etam atthaṃ apucchiṃ[1]. Bhagavā pi me etehi padehi etehi vyañjanehi etam atthaṃ vyākāsi, seyyathā pi āyasmā Sāriputto. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ saṃsandissati samessati[2] na viggahissati[3], yad idaṃ aggapadasmin ti.

IX.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā[4] na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya, na sotaṃ manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhaviṃ manasikareyya, na āpaṃ manasikareyya, na tejaṃ manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanaṃ manasikareyya, na viññāṇañcāyatanaṃ manasikareyya, na ākiñcaññāyatanaṃ manasikareyya, na nevasaññānāsaññāyatanaṃ manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam[5] p'idaṃ[5] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya, na sotaṃ manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhaviṃ manasikareyya, na āpaṃ manasikareyya, na tejaṃ

[1] T. āp° [2] M. Ph. samissati.
[3] M. Ph. S. vigayhissati. [4] T. M_7 *insert* ca pana.
[5] Ph. S. yam idaṃ.

manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanaṃ manasikareyya, na viññāṇañcāyatanaṃ manasikareyya, na ākiñcaññāyatanaṃ manasikareyya, na nevasaññānāsaññāyatanaṃ manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

3. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya . . . pe[2] . . . yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

4. Idh' Ānanda bhikkhu evaṃ manasikaroti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya[3], na sotaṃ manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhaviṃ manasikareyya, na āpaṃ manasikareyya, na tejaṃ manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanaṃ manasikareyya, na viññāṇañcāyatanaṃ manasikareyya, na ākiñcaññāyatanaṃ manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

X.

1. Ekaṃ samayaṃ Bhagavā Ñātike[4] viharati Giñjakā-

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[1] Ph. S. yam idaṃ. [2] M. la; Ph. pa.
[3] M. *continues:* pa. ‖ yam p'idaṃ.
[4] M. Nātike; M_7. S. Nādike; T. Nādite.

vasathe[1]. Atha kho āyasmā Sandho[2] yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sandhaṃ Bhagavā etad avoca: —

2. Ājānīyajjhāyitaṃ[3] kho[4] Sandha jhāyatha[5], mā khaḷuṅkajjhāyitaṃ[6]. Kathañ[7] ca[7] Sandha[7] khaḷuṅkajjhāyitaṃ[7] hoti?

3. Assakhaḷuṅko hi Sandha doṇiyā baddho[8] 'yavasaṃ[9] yavasan'[10] ti jhāyati[11]. Taṃ kissa hetu? Na hi Sandha assakaḷuṅkassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammasārathi kāraṇaṃ[12] kāressati[13], kim[14] assāhaṃ[14] paṭikaromī' ti? So doṇiyā baddho 'yavasaṃ yavasan'[15] ti jhāyati. Evam eva kho Sandha idh' ekacco purisakhaḷuṅko araññagato pi rukkhamūlagato pi suññāgāragato pi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti. So kāmarāgaṃ yeva antaraṃ[16] karitvā[17] jhāyati pajjhāyati nijjhāyati avajjhāyati[18]. Vyāpādapariyuṭṭhitena cetasā viharati . . . thīnamiddhapariyuṭṭhitena cetasā viharati . . . uddhaccakukkuccapariyuṭṭhitena cetasā viharati . . . vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na ppajānāti. So vicikicchaṃ yeva antaraṃ[16] karitvā[17] jhāyati pajjhāyati

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1 S. Iñjakā°; T. M_7 Satikajā.
2 M. Ph. Saddho, *and so throughout;* M_7 *often* Saddha *and* Saddho.
3 T. ajānīyya°; M. Ph. S. °nīyajhāyitaṃ.
4 *omitted by* M. Ph. 5 S. jhāya; M. Ph. *omit* jh° *and* mā.
6 M. Ph. S. khaluṅga°, *also* °jhāyitaṃ, *and so in every similar case.*
7 *omitted by* T. M_7. 8 M. Ph. S. bandho *always.*
9 Ph. S. yavasassaṃ *throughout.*
10 S. yavasassan; Ph. va rūpan.
11 T. M_7 jjhāyati *throughout.* 12 T. M_7 ka°
13 M. Ph. karissati.
14 M. Ph. kammassāhaṃ; T. M_7 kim issāhaṃ.
15 S. yavasassan; Ph. vasan. 16 S. anantaraṃ.
17 M. Ph. katvā. 18 T. M_7 apa°

nijjhāyati avajjhāyati[1]. So paṭhavim pi nissāya jhāyati, āpam pi nissāya jhāyati, tejam pi nissāya jhāyati, vāyam pi nissāya jhāyati, ākāsānañcāyatanam pi nissāya jhāyati, viññāṇañcāyatanam pi nissāya jhāyati, ākiñcaññāyatanam pi nissāya jhāyati, nevasaññānāsaññāyatanam pi nissāya jhāyati, idhalokam pi nissāya jhāyati, paralokam pi nissāya jhāyati, yam p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi nissāya jhāyati. Evaṃ kho Sandha purisakhaḷuṅkajjhāyitaṃ hoti. Kathañ ca Sandha ājānīyajjhāyitaṃ hoti?

4. Bhadro hi Sandha assājānīyo doṇiyā baddho[3] na 'yavasaṃ[4] yavasan'[5] ti[5] jhāyati. Taṃ kissa hetu? Bhadrassa hi Sandha assājānīyassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati[6], kim assāhaṃ[7] paṭikaromī' ti? So doṇiyā baddho[3] na 'yavasaṃ yavasan'[5] ti[5] jhāyati. Bhadro hi Sandha assājānīyo yathā iṇaṃ yathā baddhaṃ[8] yathā jāniṃ yathā kaliṃ evaṃ patodassa ajjhoharaṇaṃ[9] samanupassati. Evam eva kho Sandha bhadro purisājānīyo araññagato pi rukkhamūlagato pi suññāgāragato pi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Na vyāpādapariyuṭṭhitena cetasā viharati . . . na thīnamiddhapariyuṭṭhitena cetasā viharati . . . na uddhaccakukkuccapariyuṭṭhitena cetasā viharati . . . na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. So neva paṭhaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati[10], na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na

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[1] T. M_7 apa° [2] Ph. S. yam idaṃ.
[3] T. *here* bandho. [4] T. yañcasaṃ.
[5] T. vasan; *omitted by* Ph.
[6] M. karissati; Ph. kareyyāti. [7] M. Ph. kammassāhaṃ.
[8] M. Ph. S. bandhaṃ. [9] M. °saraṇaṃ.
[10] T. *continues:* jjhāya (*sic*) ca pana, *omitting all the rest.*

idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam[1] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi nissāya na[3] jhāyati, jhāyati[4] ca pana. Evaṃ jhāyiñ ca pana Sandha bhadraṃ purisājānīyaṃ sa-indā[5] devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

> Namo te purisājañña namo te purisuttama
> yassa tenābhijānāma yam pi nissāya jhāyasī[6] ti.

5. Evaṃ vutte āyasmā Sandho Bhagavantaṃ etad avoca 'kathaṃ jhāyī[7] pana bhante bhadro purisājānīyo jhāyati[8]? So neva paṭhaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam[1] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi nissāya na[9] jhāyati, jhāyati ca pana. Kathaṃ jhāyiñ[10] ca pana bhante bhadraṃ purisājānīyaṃ sa-indā[11] devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

> Namo te purisājañña namo te purisuttama
> yassa tenābhijānāma[12] yam pi nissāya jhāyasī'[6] ti?

6. Idha Sandha bhadrassa purisājānīyassa paṭhaviyā[13] paṭhavīsaññā vibhūtā hoti, āpasmiṃ āposaññā vibhūtā hoti, tejasmiṃ tejosaññā vibhūtā hoti, vāyasmiṃ vāyosaññā vibhūtā hoti, ākāsānañcāyatane ākāsānañcāyatanasaññā vibhūtā hoti, viññāṇañcāyatane viññāṇañcāyatanasaññā

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1 M. Ph. na yam. 2 Ph. S. yam idaṃ.
3 *omitted by* M. Ph. M_7. 4 *omitted by* M_7.
5 T. M_7 sa-inda. 6 Ph. S. °ti. 7 T. jjhāya.
8 T. *continues:* na vāya (*sic*) nissāya jhāyati *and so on;* M_7 *omits* jhāyati *and so on.*
9 *omitted by* M. Ph. T. M_7. 10 T. jjhāyati.
11 T. sa-inda. 12 T. °mi. 13 M. °yaṃ.

vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanasaññā vibūtā hoti, nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yaṃ[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi saññā vibhūtā hoti. Evaṃ jhāyī kho Sandha bhadro purisājānīyo neva paṭhaviṃ nissāya jhāyati[2], na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yaṃ[3] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tam pi nissāya na[4] jhāyati, jhāyati ca pana. Evaṃ jhāyiñ ca pana Sandha bhadraṃ purisājānīyaṃ sa-indā[5] devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājañña namo te purisuttama
yassa tenābhijānāma yam pi nissāya jhāyasī[6] ti.

XI.

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Moranivāpe[7] Paribbājakārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante[8] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Tīhi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

3. Asekhena[9] sīlakkhandhena asekhena samādhikkhandhena asekhena paññākkhandhena.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu

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[1] Ph. S. yam idaṃ.
[2] M. *continues:* la ॥ na yaṃ p'idaṃ. [3] M. Ph. na yam.
[4] *omitted by* M. Ph. [5] T. M_7 sa-inda.
[6] Ph. T. M_7. S. °tī. [7] Ph. °vāse.
[8] M. Ph. bhaddante. [9] S. asekkhena *throughout.*

accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī[1] accantapariyosāno seṭṭho devamanussānaṃ.

4. Aparehi pi bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

5. Iddhipāṭihāriyena ādesanāpāṭihāriyena anusāsanipāṭihāriyena.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

6. Aparehi pi bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

7. Sammādiṭṭhiyā sammāñāṇena sammāvimuttiyā.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

8. Dvīhi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi dvīhi?

9. Vijjāya[2] caraṇena[3].

Imehi kho bhikkhave dvīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

10. Brahmunā p'esā bhikkhave Sanaṃkumārena gāthā bhāsitā:

> Khattiyo seṭṭho jane tasmiṃ ye gottapaṭisārino
> vijjācaraṇasampanno so seṭṭho devamānuse[4] ti.

Sā kho pan' esā bhikkhave Brahmunā[5] Sanaṃkumārena gāthā sugītā[6] no[7] duggītā[7] subhāsitā no[8] dubbhāsitā

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[1] T. *continues:* yena. Imehi *and so on, as in* § 5.
[2] T. M_7 *add* ca. [3] T. M_7 *add* ca; M. *adds* la.
[4] M. T. M_7 °manusse. [5] *omitted by* M. Ph. S.
[6] M. Ph. bhāsitā.
[7] T. na d°; *omitted by* M. Ph.; M_7 *omits* no. [8] M. Ph. na.

atthasaṃhitā no anatthasaṃhitā anumatā mayā, ahaṃ pi bhikkhave evaṃ vadāmi:

Khattiyo seṭṭho jane tasmiṃ ye gottapaṭisārino
vijjācaraṇasampanno so seṭṭho devamānuse[1] ti.

Nissayavaggo[2] paṭhamo.

Tatr'[3] uddānaṃ:

Kim-atthiyā[4] cetanā tayo upanisā[5] vyasanena[6] ca[7]
Saññāmanasikārā[8] sekho[9] Moranivāpanena[10] cā[11] ti[12].

XII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Assosi kho Mahānāmo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantaṃ etad avoca: — Sutaṃ[13] me[13] taṃ[13] bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Tesaṃ no bhante nānāvihārehi viharataṃ ken'assa[14] vihārena vihātabban ti?

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[1] M. T. M_7 °manusse.
[2] S. Nissāya°; Ph. T. M_7 Vaggo. [3] S. tass'.
[4] S. °yo. [5] T. °sa. [6] M. °sana. [7] *omitted by* M. Ph.
[8] S. °ro; M. dve saññā°; T. °manasi; M_7 °masi.
[9] Ph. pekkhā; M. Saddho; M. Ph. T. M_7 *add* ca.
[10] M. °vāpan; Ph. °vāsaṃ. [11] Ph. niṭṭhā; *omitted by* M.
[12] *omitted by* T. M_7. S. [13] Ph. S. sutam etaṃ. [14] S. kena.

2. Sādhu sādhu Mahānāma, etaṃ kho Mahānāma tumhākaṃ patirūpaṃ[1] kulaputtānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesaṃ[2] no[2] bhante nānāvihārehi[3] viharataṃ ken'assa[4] vihārena vihātabban' ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āraddhaviriyo ārādhako hoti no kusīto, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu[5] patiṭṭhāya cha[6] dhamme uttariṃ[7] bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi 'iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev' assa tasmiṃ samaye[8] rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti Tathāgataṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto[9] viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.

4. Puna ca paraṃ tvaṃ Mahānāma dhammaṃ[10] anussareyyāsi[11] 'svākkhāto[12] Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko[13] paccattaṃ veditabbo viññūhī' ti. Yasmiṃ Mahānāma samaye ariyasāvako dhammaṃ anussarati, nev' assa tasmiṃ samaye[8] rāgapariyuṭṭhitaṃ

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[1] T. *adds* kātuṃ. [2] T. ye santo; M_7 ye sante.
[3] T. °rena; M_7 °re. [4] S. kena. [5] *omitted by* M. Ph.
[6] *omitted by* T. [7] M. Ph. °ri. [8] T. *inserts* na.
[9] M. Ph. samap°; T. M_7 sampanno *throughout.*
[10] M. Ph. saddhammaṃ. [11] T. °yyatha.
[12] M. Ph. svākhyāto. [13] M. °nayyiko; Ph. °neyyiko.

cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti dhammaṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

5. Puna ca paraṃ tvaṃ Mahānāma saṅghaṃ anussareyyāsi 'supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, ñāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esā Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā' ti. Yasmiṃ Mahānāma samaye ariyasāvako saṅghaṃ anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ[1] cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti saṅghaṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

6. Puna ca paraṃ tvaṃ Mahānāma attano sīlāni anussareyyāsi 'akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni[2] viññūpasaṭṭhāni[3] aparāmaṭṭhāni samādhisaṃvattanikānī' ti. Yasmiṃ Mahānāma samaye ariyasāvako sīlaṃ anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na

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[1] T. M. dosa | pe | na moha°
[2] M. Ph. bhū°; T. bhuñj° [3] T. °ppasaṭṭhāni.

mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti sīlaṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati[1] dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno sīlānussatiṃ bhāveti.

7. Puna ca paraṃ tvaṃ Mahānāma attano cāgaṃ anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yo 'haṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇī vossaggarato[2] yācayogo dānasaṃvibhāgarato' ti. Yasmiṃ Mahānāma samaye ariyasāvako cāgaṃ anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti[3], na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti cāgaṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa[4] kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

8. Puna ca paraṃ tvaṃ Mahānāma devatā[5] anussareyyāsi 'santi devā Cātummahārājikā[6], santi devā Tāvatiṃsā, santi devā Yāmā, santi devā Tusitā, santi devā Nimmānaratino, santi[7] devā[7] Paranimmitavasavattino[7], santi devā Brahmakāyikā, santi devā Tatuttari[8]; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha[9]

[1] M. pa ‖ sukhino. [2] M. Ph. vosagga°
[3] M. *continues:* pa ‖ ujugatam ev' assa.
[4] M. Ph. piti | pa | pajāya abyāpajjho.
[5] M. devatānu° [6] M. Ph. cātumahā° *throughout.*
[7] *omitted by* S. [8] T. M₇ °riṃ; S. tad° *throughout.*
[9] M. tatthūpa°; Ph. tatth' upa° *always.*

upapannā[1], mayham pi tathārūpā[2] saddhā[2] saṃvijjati; yathārūpena sīlena samannāgatā tā devatā cutā tattha upapannā, mayham pi tathārūpaṃ sīlaṃ saṃvijjati; yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpaṃ sutaṃ saṃvijjati; yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpo cāgo saṃvijjati; yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā saṃvijjatī' ti. Yasmiṃ Mahānāma samaye ariyasāvako attano ca[3] tāsañ ca devatānaṃ saddhañ ca sīlañ ca sutañ ca cāgañ ca paññañ ca anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti devatā ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto[4] viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno devatānussatiṃ bhāvetī ti.

XIII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Tena kho pana samayena Mahānāmo Sakko gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti . . . pe[5] . . . Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅ-

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[1] T. M_7. S. uppannā *throughout.*
[2] M_7 °rūpo cāgo *as below, omitting the intermediate locutions.* [3] *omitted by* M. [4] T. *here* samappatto.
[5] M. Ph. assosi kho Mahā° S° yena Bh°; S. *in full.*

kamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantaṃ etad avoca: — Sutaṃ[1] me[1] taṃ[1] bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Tesaṃ no bhante nānāvihārehi viharataṃ ken'assa[2] vihārena vihātabban' ti?

2. Sādhu sādhu Mahānāma, etaṃ[3] kho Mahānāma tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe Tathāgatam upasaṅkamitvā puccheyyātha 'tesaṃ no bhante nānāvihārehi[4] viharataṃ ken'assa[5] vihārena vihātabban' ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āraddhaviriyo ārādhako hoti no kusīto, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu patiṭṭhāya cha dhamme uttariṃ[6] bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi 'iti pi so Bhagavā . . . pe[7] . . . Satthā devamanussānaṃ buddho Bhagavā' ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti Tathāgataṃ ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati[8] dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ kho tvaṃ Mahānāma buddhānussatiṃ gacchanto pi bhāveyyāsi, ṭhito pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto[9] pi bhāveyyāsi, puttasambādhasayanaṃ ajjhāvasanto pi bhāveyyāsi.

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[1] Ph. S. sutam etaṃ. [2] Ph. S. kena.
[3] T. M_7 evam eva. [4] T. °reṇa. [5] M. Ph. S. kena.
[6] M. Ph. °ri. [7] M. la; Ph. pa. [8] M. pa ॥ sukhino.
[9] T. adhiganto.

4. Puna ca paraṃ tvaṃ Mahānāma dhammaṃ anussareyyāsi . . . pe[1] . . . saṅghaṃ anussareyyāsi . . . pe[1] . . . attano sīlāni[2] anussareyyāsi . . . pe[3] . . . attano cāgaṃ anussareyyāsi . . . pe[1] . . . devatā anussareyyāsi[4] 'santi devā Cātummahārājikā[5] . . . santi devā[6] Tatuttari; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā saddhā saṃvijjati; yathārūpena sīlena . . . sutena . . . cāgena . . . paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā saṃvijjatī' ti. Yasmiṃ Mahānāma samaye ariyasāvako attano ca tāsañ ca devatānaṃ saddhañ ca sīlañ ca sutañ ca cāgañ ca paññañ ca anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti devatā ārabbha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ[7] kho tvaṃ Mahānāma devatānussatiṃ gacchanto pi bhāveyyāsi, ṭhito pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto pi bhāveyyāsi, puttasambādhasayanaṃ ajjhāvasanto pi bhāveyyāsī ti.

XIV.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Tena kho pana samayena Bhagavā Sāvatthiyaṃ vassāvāsaṃ upagantukāmo hoti[8]. Assosi kho Nandiyo Sakko 'Bhagavā kira Sāvatthiyaṃ vassāvāsaṃ upagantukāmo' ti. Atha kho Nandiyassa

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[1] M. la; Ph. pa; *omitted by* S. [2] M. Ph. sīlaṃ.
[3] M. la; Ph. pa; *omitted by* T. M_7. S.
[4] M. *adds* la. [5] T. M_7 *add* ti.
[6] M. Ph. *add* pa. [7] Ph. idaṃ.
[8] M. Ph. ahosi.

Sakkassa etad ahosi 'yan nūnāhaṃ pi[1] Sāvatthiyaṃ vassāvāsaṃ upagaccheyyaṃ, tattha kammantañ c'eva adiṭṭhahissāmi Bhagavantañ ca lacchāmi kālena kālaṃ dassanāyā' ti. Atha kho Bhagavā Sāvatthiyaṃ vassāvāsaṃ upagañchi[2], Nandiyo pi kho Sakko Sāvatthiyaṃ vassāvāsaṃ upagañchi[2], tattha kammantañ c'eva adhiṭṭhāsi[3] Bhagavantañ ca labhi[4] kālena kālaṃ dassanāya.

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Assosi kho Nandiyo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Atha kho Nandiyo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Nandiyo Sakko Bhagavantaṃ etad avoca: — Sutaṃ[5] me[5] taṃ[5] bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti. Tesaṃ no bhante nānāvihārehi viharitaṃ ken'assa[6] vihārena vihātabban ti?

3. Sādhu[7] sādhu Nandiya, etaṃ kho Nandiya tumhākaṃ patirūpaṃ kulapattānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesaṃ no bhante nānāvihārehi viharitaṃ ken'assa[8] vihārena vihātabban' ti. Saddho kho Nandiya ārādhako hoti no asaddho, sīlavā ārādhako hoti no dussīlo, āraddhaviriyo ārādhako hoti no kusīto, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho te Nandiya chasu dhammesu patiṭṭhāya pañcasu dhammesu ajjhattaṃ sati upaṭṭhapetabbā[9].

4. Idha tvaṃ Nandiya Tathāgataṃ anussareyyāsi 'iti

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[1] *omitted by* M. Ph. [2] M. Ph. S. °gacchi.
[3] M. Ph. °ṭṭhāti; S. °ṭṭhāya.
[4] T. M_7 labhati; M. Ph. S. lacchati.
[5] Ph. S. sutam etaṃ. [6] Ph. S. kena.
[7] M_7 *omits this sentence.* [8] M. Ph. S. kena.
[9] M. upaṭṭhā° *always;* Ph. *mostly.*

pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Iti kho te Nandiya Tathāgataṃ ārabbha ajjhattaṃ sati upaṭṭhapetabbā.

5. Puna ca paraṃ tvaṃ Nandiya dhammaṃ anussareyyāsi 'svākkhāto[1] Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko[2] paccattaṃ veditabbo viññūhī' ti. Iti kho te Nandiya dhammaṃ ārabbha ajjhattaṃ sati upaṭṭhapetabbā.

6. Puna ca paraṃ Nandiya kalyāṇamitte anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yassa[3] me[3] kalyāṇamittā anukampakā atthakāmā ovādakā anusāsakā'[4] ti. Iti kho te Nandiya kalyāṇamitte ārabbha ajjhattaṃ sati upaṭṭhapetabbā.

7. Puna ca paraṃ tvaṃ Nandiya attano cāgaṃ anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yo[5] 'haṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇī vossaggarato yācayogo dānasaṃvibhāgarato' ti. Iti kho te Nandiya cāgaṃ ārabbha ajjhattaṃ sati upaṭṭhapetabbā.

8. Puna ca paraṃ tvaṃ Nandiya devatā anussareyyāsi 'yā tā[6] devatā atikkamm' eva kabaḷīkārabhakkhānaṃ[7] devānaṃ sahavyataṃ aññataraṃ manomayaṃ[8], kāyaṃ[5] upapannā, tā karaṇīyaṃ attano na[5] samanupassanti katassa[9] vā[6] paticayaṃ[10]; seyyathā pi Nandiya bhikkhu asamayavimutto[11] karaṇīyaṃ attano na samanupassati katassa[9] vā[6] paticayaṃ, evam eva kho Nandiya yā[5] tā devatā atikkamm' eva kabaḷīkārabhakkhānaṃ devānaṃ sahavyataṃ aññataraṃ manomayaṃ[12] kāyaṃ upapannā[13], tā[13]

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[1] M. Ph. svākhyāto. [2] M. Ph. °neyyiko.
[3] T. assa me; M. Ph. S. *omit* me. [4] S. °sāsitā.
[5] *omitted by* T. M_7. [6] *omitted by* M. Ph.
[7] T. M_7 °liṃkāra°; M. Ph. °kārāhārabh° *throughout.*
[8] T. panāmayaṃ; M_7 pāṇamayaṃ.
[9] T. katamāssa *and* kātassa; M_7 katamassa *both times.*
[10] S. paṭiccayaṃ *throughout.* [11] T. M_7 asamavi°
[12] T. eva hemayaṃ; M. paṇamaheṭayaṃ (*sic*).
[13] T. uppannāṇaṃ.

karaṇīyaṃ attano na[1] samanupassanti katassa vā paticayan' ti. Iti kho te Nandiya devatā ārabbha ajjhattaṃ sati upaṭṭhapetabbā.

Imehi kho Nandiya ekādasahi dhammehi samannāgato ariyasāvako pajahat' eva pāpake akusale dhamme na upādiyati. Seyyathā pi Nandiya kumbho nikkujjo 'va[2] tam[3] eva[3] udakaṃ[2] no vantaṃ paccāvamati[4], seyyathā pi vā[5] pana[5] Nandiya sukkhe[6] tiṇadāye[7] aggi mutto[8] ḍahaṃ yeva gacchati, no daḍḍhaṃ[9] paccudāvattati[10], evam eva kho Nandiya imehi ekādasahi dhammehi samannāgato ariyasāvako pajahat' eva pāpake akusale dhamme na upādiyatī ti.

XV.

1. Atha kho āyasmā Subhūti saddhena bhikkhunā saddhiṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Subhūtiṃ Bhagavā etad avoca 'ko nāmāyaṃ[11] Subhūti bhikkhū' ti? 'Saddho nāmāyaṃ bhante bhikkhu saddhassa[12] upāsakassa putto[13] saddhā agārasmā anagāriyaṃ pabbajito' ti. 'Kacci[14] panāyaṃ Subhūti saddho bhikkhu saddhassa[12] upāsakassa putto[13] saddhā agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesū' ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ[2] Bhagavā saddhassa saddhāpadānāni bhāseyya; idānāhaṃ jānissāmi: yadi vā[15] ayaṃ[15] bhikkhu sandissati saddhāpadānesu yadi vā no' ti. 'Tena hi Subhūti suṇāhi[16] sādhukaṃ manasikarohi, bhāsissāmī' ti. 'Evaṃ bhante' ti kho āyasmā Subhūti Bhagavato paccassosi. Bhagavā etad avoca: —

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[1] *omitted by* T. [2] *omitted by* S.
[3] M. Ph. mato 'va; *omitted by* S. [4] S. paccāmasati.
[5] *omitted by* M. Ph. S. [6] *omitted by* T. M_7. S.
[7] S. tiṇā. [8] Ph. phuṭṭho.
[9] T. daḍḍha; M_7 *adds* vā. [10] T. vāccudāvatti.
[11] S. nāma ayaṃ; M. T. M_7 nāmo ayaṃ.
[12] M. Ph. Sudattassa. [13] M_7 vutto.
[14] T. kacca; M_7 kaccaṃ; *then both* pān°
[15] M. Ph. kiṃdisaṃ. [16] M. Ph. suṇohi.

2. Idha Subhūti bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[1] vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yam pi Subhūti bhikkhu sīlavā hoti . . . pe[2] . . . samādāya sikkhati sikkhāpadesu: idam[3] pi[3] Subhūti saddhassa saddhāpadānaṃ hoti.

3. Puna ca paraṃ Subhūti bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa[4] dhammā bahussutā honti dhatā[5] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi Subhūti bhikkhu bahussuto hoti . . . pe[6] . . . diṭṭhiyā suppaṭividdhā: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

4. Puna ca paraṃ Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: idam pi Saddhassa saddhāpadānaṃ hoti.

5. Puna ca paraṃ Subhūti bhikkhu suvaco[7] hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yam pi Subhūti[8] bhikkhu suvaco[7] hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

6. Puna ca paraṃ Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacānaṃ kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya[9] vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yam pi Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ . . . pe[10] . . . alaṃ kātuṃ alaṃ saṃvidhātuṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

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[1] S. aṇu° [2] *omitted by* M. Ph.
[3] *omitted by* T. M_7. [4] S. °rūpāssa. [5] M. Ph. dhātā.
[6] M. pa; *omitted by* Ph.; T. M_7 *put* pe *after* bhikkhu, *then they only have* bahu° hoti.
[7] M. Ph. subbaco.
[8] T. M_7 *continue:* Saddhassa saddhā°
[9] T. °ppādāya; S. °pādāya. [10] Ph. pa; M. T. M_7 *in full.*

7. Puna ca paraṃ Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo[1]. Yam pi Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo[1]: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

8. Puna ca paraṃ Subhūti bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi Subhūti bhikkhu āraddhaviriyo viharati . . . pe[2] . . . kusalesu dhammesu: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

9. Puna ca paraṃ Subhūti bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ[3] diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Yam pi Subhūti bhikkhu catunnaṃ jhānānaṃ abhicetasikānaṃ[3] diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

10. Puna ca paraṃ[4] Subhūti bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa[5] pi jātiyo vīsam pi jātiyo tiṃsam pi jātiyo cattārīsam[6] pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsiṃ[7] evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ[8], tatrāpāsiṃ[7] evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhupapanno' ti iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yam pi Subhūti

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[1] M_7 °pāmojjo.
[2] Ph. pa; M. T. M_7 *in full;* Ph. *omits* viharati, S. kusalesu dhammesu.
[3] M. S. ābhi°
[4] T. M_7 *continue:* [vi]saṃ vā sattha (*sic*) vā kamati *as in* No. XVI, 2; *all the rest of our Sutta is wanting.*
[5] M. Ph. dasaṃ. [6] S. °ḷīsaṃ. [7] M. °si. [8] M. °di.

bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[1] . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

11. Puna ca paraṃ Subhūti bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena[2] satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā' ti iti dibbena cakkhunā visuddhena atikkantamānusakena[2] satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yam pi Subhūti bhikkhu dibbena cakkhunā visuddhena . . . pe[3] . . . yathākammūpage satte pajānāti: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

12. Puna ca paraṃ Subhūti bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Yam pi Subhūti bhikkhu āsavānaṃ khayā . . . pe[1] . . . sacchikatvā upasampajja viharati: idam pi Subhūti saddhassa saddhāpadānaṃ hotī ti.

13. Evaṃ vutte āyasmā Subhūti Bhagavantaṃ etad avoca: — 'Yan' imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṃvijjanti tāni imassa bhikkhuno, ayañ ca bhikkhu etesu sandissati. Ayaṃ bhante bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu[4] vajjesu bhayadassāvī samādāya

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[1] M. la; Ph. pa. [2] M. Ph. °mānussakena *always*.
[3] M. pa; *omitted by* Ph. [4] S. aṇu°

sikkhati sikkhāpadesu. Ayaṃ bhante bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa[1] dhammā bahussutā honti dhatā[2] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ayaṃ bhante bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Ayaṃ bhante bhikkhu suvaco[3] hoti sovacassakaraṇehi[4] dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Ayaṃ bhante bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Ayaṃ bhante bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmujjo. Ayaṃ bhante bhikkhu āraddhaviriyo viharati[5] thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Ayaṃ bhante bhikkhu catunnaṃ jhānānaṃ abhicetasikānaṃ[6] diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Ayaṃ bhante bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo . . . pe[7] . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Ayaṃ bhante bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena . . . pe[8] . . . yathākammūpage satte pajānāti. Ayaṃ bhante bhikkhu āsavānaṃ khayā . . . pe[9] . . . sacchikatvā upasampajja viharati. Yān'imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṃvijjanti tāni imassa bhikkhuno, ayañ ca bhikkhu etesu sandissatī' ti.

14. Sādhu sādhu Subhūti, tena hi tvaṃ Subhūti iminā saddhena bhikkhunā saddhiṃ vihareyyāsi[10], yadā ca tvaṃ Subhūti ākaṅkheyyāsi Tathāgataṃ dassanāya iminā ca saddhena bhikkhunā saddhiṃ upasaṅkameyyāsi Tathāgataṃ dassanāyā ti.

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[1] S. °rūpāssa. [2] M. Ph. dhātā. [3] M. Ph. subbaco.
[4] M. pa || anusāsaniṃ. [5] Ph. *adds* pa.
[6] M. S. ābhi° [7] M. Ph. pa. [8] M. pa; *omitted by* Ph.
[9] M. la; Ph. pa. [10] M. °yyāhi.

XVI.

1. Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasa?

2. Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ[1] cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttariṃ[2] appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā pāṭikaṅkhā ti.

XVII.

1. Ekaṃ samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake[3]. Tena kho pana samayena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anuppatto hoti kenaci-deva karaṇīyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ etad avoca 'kahaṃ[4] nu kho bhante āyasmā Ānando etarahi viharati, dassanakāmā hi mayaṃ bhante āyasmantaṃ Ānandan' ti? 'Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake' ti.

2. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ[5] karaṇīyaṃ[6] tīretvā yena Vesālibeluvagāmako yenāyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro

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[1] M. Ph. S. tuvaṭṭaṃ. [2] M. Ph. °ri.
[3] M. Ph. S. Veḷuva° *throughout.* [4] T. M_7 kin.
[5] T. yaṃ. [6] T. *adds* taṃ.

āyasmantaṃ Ānandaṃ etad avoca 'atthi nu kho bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī' ti? 'Atthi gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī' ti. 'Katamo ca[1] pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī' ti?

3. Idha gahapati bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ[2] jhānaṃ[2] upasampajja viharati. So iti paṭisañcikkhati 'idaṃ pi[3] kho paṭhamaṃ jhānaṃ abhisaṃkhataṃ abhisañcetayitaṃ[4], yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ[4], tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha[5] parinibbāyī anāvattidhammo tasmā lokā. Ayaṃ pi[3] kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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[1] *omitted by* M. Ph. S.
[2] T. M_7 °majjh° *and so in every similar case.*
[3] *omitted by* S. [4] T. M_7 °kaṃ. [5] T. M_7 tatra.

4. Puna ca paraṃ gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ[1] . . . pe[2] . . . tatiyaṃ jhānaṃ[1] . . .[3] catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati 'idam pi[4] kho catutthaṃ jhānaṃ abhisaṃkhataṃ abhisañcetayitaṃ[5], yaṃ kho pana kiñci abhisaṃkhataṃ[4] abhisañcetayitaṃ[5], tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

5. Puna ca paraṃ gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ[6]. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya[7] sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho mettācetovimutti abhisaṃkhatā abhisañcetayitā[8], yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ[5], tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā

[1] T. M_7 *add* upasampajja viharati.
[2] M. pa; *omitted by* Ph. S. [3] M. pa.
[4] *omitted by* T. M_7. [5] T. °kaṃ. [6] T. °tthiṃ.
[7] T. sabbattatāya; M_7 sabbattāya; S. sabbatattāya.
[8] T. M_7 °kā.

passatā[1] arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

6. Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena cetasā . . . pe[2] . . . muditāsahagatena cetasā . . . upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ[3]. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya[4] sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho upekhācetovimutti abhisaṃkhatā abhisañcetayitā[5], yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ[6], tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā[1] arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

7. Puna ca paraṃ gahapati bhikkhu sabbaso rūpasaññānaṃ samatikkamā[7] paṭighasaññānaṃ atthaṅgamā[8] nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāsānañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākāsānañcāyatanasamāpatti abhisaṃkhatā abhisañcetayitā[5], yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce

[1] M. pa ‖ ananuppattaṃ. [2] *omitted by* M. Ph. S.
[3] T. °tthiṃ. [4] T. M_7. S. sabbattatāya.
[5] T. M_7 °kā. [6] T. °kaṃ.
[7] T. °kkamma; M_7 °kataṃ. [8] T. M_7 atthag°

āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā[1] arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

8. Puna ca paraṃ gahapati bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññāṇan' ti viññāṇañcāyatanaṃ upasampajja viharati . . . sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī' ti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākiñcaññāyatanasamāpatti abhisaṃkhatā abhisañcetayitā, yaṃ kho pana kiñci abhisaṃkhataṃ abhisañcetayitaṃ, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā[2]. Ayam pi[3] kho gahapati tena Bhagavatā jānatā passatā[1] arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī ti.

9. Evaṃ vutte Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ etad avoca: —

Seyyathā pi bhante Ānanda puriso ekaṃ nidhimukhaṃ[4] gavesanto saki-d-eva ekādasa nidhimukhāni[4] adhigaccheyya, evam eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto saki-d-eva ekādasannaṃ amatadvārānaṃ alatthaṃ sevanāya[5]. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ

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[1] M. pa ‖ ananuppattaṃ. [2] M. Ph. *add* ti.
[3] *omitted by* M. T. M_7. [4] T. M_7 niya°
[5] T. M_7. S. savanāya.

so tasmiṃ agāre āditte ekamekena dvārena sakkuṇeyya attānaṃ sotthiṃ[1] kātuṃ, evam eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena amatadvārena sakkuṇissāmi attānaṃ sotthiṃ[1] kātuṃ. Ime hi nāma bhante aññatitthiyā ācariyassa ācariyadhanaṃ[2] pariyesissanti, kiṃ panāhaṃ āyasmato Ānandassa pūjaṃ na[3] karissāmī ti?

10. Atha kho Dasamo gahapati Aṭṭhakanāgaro Vesālikañ ca Pāṭaliputtakañ ca bhikkhusaṅghaṃ sannipātāpetvā[4] paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi ekamekañ ca bhikkhuṃ paccekadussayugena acchādesi āyasmantañ ca Ānandaṃ ticīvarena[5] āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārāpesī ti.

XVIII.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātikātuṃ[6]. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū[7] hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ sāṭetā[8] hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti[9], na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī[10] hoti, ye te usabhā gopitaro goparināyakā[11], te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātikātuṃ.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ[12] virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi?

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[1] T. M_7 sotthi. [2] M. Ph. dhanaṃ.
[3] *omitted by* Ph. T. S. [4] T. M_7 sannipāpetvā.
[5] T. M_7 cīvarena.
[6] T. M_7 °kattuṃ; Ph. phātiṅk°; M. phātiṃk° *throughout.*
[7] T. °ño; M_7 °ñā. [8] M. Ph. hāretā *throughout.*
[9] T. M_7 pajā° [10] T. anavasesā°
[11] M. Ph. °ṇāyakā *throughout.*
[12] M. Ph. bu°; S. vuḍḍhiṃ *throughout.*

4. Idha bhikkhave bhikkhu na rūpaññū[1] hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti. Kathañ ca bhikkhave bhikkhu na rūpaññū hoti?

5. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ[2] 'cattāri ca mahābhūtāni catunnañ ca mahābhūtānaṃ upādāya rūpan' ti yathābhūtaṃ na ppajānāti.

Evaṃ kho bhikkhave bhikkhu na rūpaññū hoti. Kathañ ca bhikkhave bhikkhu na lakkhaṇakusalo hoti?

6. Idha bhikkhave bhikkhu 'kammalakkhaṇo[3] bālo[3], kammalakkhaṇo paṇḍito' ti yathābhūtaṃ na ppajānāti.

Evaṃ kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathañ ca bhikkhave bhikkhu na āsāṭikaṃ sāṭetā hoti?

7. Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti na ppajahati na vinodeti na vyantīkaroti[4] na anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ . . . uppannaṃ vihiṃsāvitakkaṃ . . . uppannuppanne pāpake akusale dhamme adhivāseti na ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti.

Evaṃ kho bhikkhave bhikkhu na āsāṭikaṃ sāṭetā hoti. Kathañ ca bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti?

8. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ[5], tassa[6] saṃvarāya na[7] ppaṭipajjati[7], na rakkhati cakkhundriyaṃ, cakkhundriye na[8] saṃvaraṃ āpajjati[9], sotena saddaṃ sutvā . . . ghānena

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[1] T. °ño. [2] T. M_7 *add* sabbaṃ rūpaṃ.
[3] *omitted by* T. [4] M. Ph. byantiṃ k° *throughout.*
[5] M. anvassa°; Ph. anvāsa° *throughout.* [6] T. *adds* na.
[7] T. M_7 āpajjati. [8] *omitted by* M. Ph. M_7.
[9] M. Ph. nāpajjati.

gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na ppaṭipajjati, na rakkhati manindriyaṃ, manindriye na[1] saṃvaraṃ āpajjati[2].

Evaṃ kho bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti. Kathañ ca bhikkhave bhikkhu na dhūmaṃ kattā hoti?

9. Idha bhikkhave bhikkhu na[3] yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā[4] hoti[4].

Evaṃ kho bhikkhave bhikkhu na[3] dhūmaṃ kattā hoti. Kathañ ca bhikkhave bhikkhu na titthaṃ jānāti?

10. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā na[5] paripucchati na[5] paripañhati 'idaṃ[6] bhante kathaṃ[7], imassa ko attho' ti? Tassa te āyasmanto avivaṭañ c'eva na vivaranti, anuttānīkatañ[8] ca na uttānīkaronti[9], anekavihitesu ca[10] kaṅkhāṭhāniyesu[11] dhammesu kaṅkhaṃ na ppaṭivinodenti.

Evaṃ kho bhikkhave bhikkhu na titthaṃ jānāti. Kathañ ca bhikkhave bhikkhu na pītaṃ jānāti?

11. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasaṃhitaṃ pāmujjaṃ.

Evaṃ kho bhikkhave bhikkhu na pītaṃ jānāti. Kathañ ca bhikkhave bhikkhu na vīthiṃ jānāti?

12. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ na ppajānāti.

Evaṃ kho bhikkhave bhikkhu na vīthiṃ jānāti. Kathañ ca bhikkhave bhikkhu na gocarakusalo hoti?

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[1] *omitted by* M. Ph. M_7. [2] M. Ph. nāpajjati.
[3] *omitted by* S. [4] T. M_7 sato sotā hoti; M. Ph. deseti.
[5] *omitted by* T. M_7. [6] T. idha.
[7] T. kathā. [8] T. uttāni°
[9] M. Ph. uttāniṃ k° [10] *omitted by* T. S.
[11] Ph. kaṅkhaṭhā°; S. kaṃkhaṭṭhā°; T. kaṃkhāṭhānāniyesu.

13. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ na ppajānāti.

Evaṃ kho bhikkhave bhikkhu na gocarakusalo hoti. Kathañ ca bhikkhave bhikkhu anavasesadohī hoti?

14. Idha bhikkhave bhikkhu saddhā gahapatikā[1] abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, tatra[2] bhikkhu mattaṃ na jānāti paṭiggahaṇāya.

Evaṃ kho bhikkhave bhikkhu anavasesadohī hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti?

15. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvī[3] c'eva raho ca, na mettaṃ vacīkammaṃ... na mettaṃ manokammaṃ paccupaṭṭhāpeti āvī c'eva raho ca.

Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ.

16. Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātikātuṃ. Katamehi ekādasahi?

17. Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī hoti, ye te usabhā gopitaro goparināyakā, te atīrekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātikātuṃ.

18. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi?

[1] T. M_7 gahapati. [2] *all MSS. insert* bhikkhave.
[3] M. āvi *throughout*.

19. Idha bhikkhave bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti. Kathañ ca bhikkhave bhikkhu rūpaññū hoti?

20. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ[1] 'cattāri ca mahābhūtāni catunnañ ca mahābhūtānaṃ upādāya rūpan' ti yathābhūtaṃ pajānāti.

Evaṃ kho bhikkhave bhikkhu rūpaññū hoti. Kathañ ca bhikkhave bhikkhu lakkhaṇakusalo hoti?

21. Idha bhikkhave bhikkhu 'kammalakkhaṇo[2] bālo, kammalakkhaṇo[3] paṇḍito' ti yathābhūtaṃ pajānāti.

Evaṃ kho bhikkhave bhikkhu lakkhaṇakusalo hoti. Kathañ ca bhikkhave bhikkhu āsāṭikaṃ sāṭetā hoti?

22. Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ . . . uppannaṃ vihiṃsāvitakkaṃ . . .[4] uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti.

Evaṃ kho bhikkhave bhikkhu āsāṭikaṃ sāṭetā hoti. Kathañ ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti?

23. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa

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[1] T. M_7 *add* sabbataṃ rūpaṃ. [2] T. M_7 *add* vā.
[3] T. *adds* vā. [4] T. M_7 pe.

saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

Evaṃ kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathañ ca bhikkhave bhikkhu dhūmaṃ kattā hoti?

24. Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ[1] dhammaṃ vitthārena paresaṃ desitā[2] hoti.

Evaṃ kho bhikkhave bhikkhu dhūmaṃ kattā hoti. Kathañ ca bhikkhave bhikkhu titthaṃ jānāti?

25. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati 'idaṃ bhante kathaṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭañ c'eva vivaranti, anuttānīkatañ ca uttānīkaronti[3], anekavihitesu ca[4] kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ[5] paṭivinodenti.

Evaṃ kho bhikkhave bhikkhu titthaṃ jānāti. Kathañ ca bhikkhave bhikkhu pītaṃ jānāti.

26. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmujjaṃ.

Evaṃ kho bhikkhave bhikkhu pītaṃ jānāti. Kathañ ca bhikkhave bhikkhu vīthiṃ jānāti?

27. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

Evaṃ kho bhikkhave bhikkhu vīthiṃ pajānāti. Kathañ ca bhikkhave bhikkhu gocarakusalo hoti?

28. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

Evaṃ kho bhikkhave bhikkhu gocarakusalo hoti. Kathañ ca bhikkhave bhikkhu sāvasesadohī hoti?

29. Idha bhikkhave bhikkhu saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, tatra[6] bhikkhu mattaṃ jānāti paṭiggahaṇāya.

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[1] T. °yantaṃ. [2] S. desetā; T. M_7 desatā.
[3] M. uttāniṃ k° [4] *omitted by* S.
[5] S. *adds* vinodenti. [6] M. *inserts* bhikkhave.

Evaṃ kho bhikkhave bhikkhu sāvessadohī hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti?

30. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvī c'eva raho ca, mettaṃ vacīkammaṃ . . .[1] mettaṃ manokammaṃ paccupaṭṭhāpeti āvī c'eva raho ca.

Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ[2] virūḷhiṃ vepullaṃ āpajjitun ti.

XIX[3].

1. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocuṃ 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa[4], na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[5] p'idaṃ[5] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[6] na saññī assa, saññī ca pana assā' ti? 'Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . .

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[1] T. M_7 pe. [2] M. *here* vu° [3] M_6 *here sets in again.*
[4] T. M_7 *continue:* yam p'idaṃ *and so on.*
[5] Ph. S. yam idaṃ. [6] Ph. T. M_6. M_7 tatra pi.

pe[1] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti. 'Yathākathaṃ[4] pana bhante siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[5] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā' ti?

2. Idha bhikkhave bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā ti.

XX.

1. Tatra[6] kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante[7] ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca 'siyā nu kho bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavī-

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[1] M. Ph. pa. [2] Ph. S. yam idaṃ.
[3] Ph. T. M_6. M_7 tatra pi.
[4] T. M_6. M_7 *omit this question.*
[5] M. la; *omitted by* Ph.
[6] M_6 *only has* siyā bh° bhikkhuno tathā° samādhi°, *then* kasaṃñi assa, yam p'idaṃ diṭṭhaṃ sutaṃ viṃñātaṃ pattaṃ pari° anuvi° manasā, tatra pi na saṃñi assa, saṃñi ca pana assā ti, *omitting also* Nos. XXI, XXII.
[7] M. Ph. bhaddante.

saññī assa, na āpasmiṃ āposaññī assa, na[1] tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti? 'Bhagavaṃmūlakā no bhante dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā, sādhu vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressantī' ti. 'Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmī' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: —

2. Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[4] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā ti.

'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[5] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti?

3. Idha bhikkhave bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na[6] āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyata-

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[1] M. pa ‖ na ākiñcaññāyatane. [2] Ph. S. yam idaṃ.
[3] Ph. T. M_7 tatra pi. [4] M. Ph. pa.
[5] M. Ph. pa; *omitted by* T. M_7. [6] M. pa ‖ yam p'idaṃ.

nasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[2] na saññī assa, saññī ca pana assā ti.

XXI.

1. Atha kho sambahulā bhikkhū yenāyasmā Sāriputto ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Sāriputtaṃ etad avocuṃ 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na[3] āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[4] na saññī assa, saññī ca pana assā' ti? 'Siyā āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[5] . . . yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[4] na saññī assa, saññī ca pana assā' ti. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[5] . . . yam[1] p'idaṃ[1] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[4] na saññī assa, saññī ca pana assā' ti?

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[1] Ph. S. yam idaṃ. [2] Ph. M_7 tatra pi.
[3] M. Ph. pa | yam p'idaṃ (Ph. yam idaṃ).
[4] Ph. T. M_7 tatra pi. [5] M. Ph. pa.

2. Idha āvuso[1] bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na[2] āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[3] p'idaṃ[3] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[4] na saññī assa, saññī ca pana assā ti.

XXII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi 'siyā nu kho āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[3] p'idaṃ[3] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[4] na saññī assa, saññī ca pana assā' ti?

'Dūrato pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsitassa attham aññātuṃ, sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsitassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressantī' ti. 'Tena h'āvuso[5] suṇātha sādhukaṃ manasi-

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[1] T. M_7 *continue:* yad idaṃ. [2] M. pa ‖ yaṃ p'idaṃ.
[3] Ph. S. yam idaṃ. [4] Ph. T. M_7 tatra pi.
[5] S. *adds* taṃ.

karotha, bhāsissāmī' ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosuṃ. Āyasmā Sāriputto etad avoca: —

2. 'Siyā āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[1] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti.

'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa . . . pe[1] . . . yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā' ti?

3. Idha āvuso bhikkhu evaṃsaññī hoti 'etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evam pi kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavīsaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmiṃ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam[2] p'idaṃ[2] diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi[3] na saññī assa, saññī ca pana assā ti.

Anussativaggo[4] dutiyo[5].

Tatr' uddānaṃ[6]:

Dve[7] Mahānāmā[8] Nandiyena[9] Subhūtinā ca[10] mettā
Dasamo c'eva[11] gopālo[12] cattāro ca samādhino ti.

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[1] M. Ph. pa. [2] Ph. S. yam idaṃ. [3] Ph. T. M_7 tatra pi.
[4] Ph. T. M_6. M_7 Vaggo; S. Dutiyavaggo.
[5] T. M_6. M_7 cuddasamo.
[6] S. tass' udd°; T. M_6 M_7 *put* tatr' udd° *before* Vaggo.
[7] M. *adds* vuttā. [8] M. °nāmena; Ph. M_6. M_7. S. *add* ca.
[9] Ph. °ya saddha; M_7 °yo taṃ. [10] *omitted by* M. Ph. T. M_6. M_7.
[11] *omitted by* M. T. M_6. M_7. S. [12] T. M_7. S. °lako.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātikātuṃ. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū[1] hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ sāṭetā[2] hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī hoti, ye te usabhā gopitaro goparināyakā, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātikātuṃ.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharituṃ . . . pe[3] . . . abhabbo cakkhusmiṃ dukkhānupassī viharituṃ . . . abhabbo cakkhusmiṃ anattānupassī viharituṃ . . . abhabbo cakkhusmiṃ khayānupassī viharituṃ . . . abhabbo cakkhusmiṃ vayānupassī viharituṃ . . . abhabbo cakkhusmiṃ virāgānupassī viharituṃ . . . abhabbo cakkhusmiṃ nirodhānupassī viharituṃ . . . abhabbo cakkhusmiṃ paṭinissaggānupassī viharituṃ . . . sotasmiṃ[4] . . . ghānasmiṃ . . . jivhāya . . . kāyasmiṃ . . . manasmiṃ . . . rūpesu . . . saddesu . . . gandhesu . . . rasesu . . . phoṭṭhabbesu . . . dhammesu . . . cakkhuviññāṇe . . . sotaviññāṇe . . . ghānaviññāṇe . . . jivhāviññāṇe[5] . . . kāyaviññāṇe . . . manoviññāṇe . . . cakkhusamphasse . . . sotasamphasse . . . ghānasamphasse . . . jivhāsamphasse . . . kāyasamphasse . . . manosamphasse . . . cakkhusamphassajāya vedanāya . . . sotasamphassajāya vedanāya . . . ghānasamphassajāya vedanāya . . . jivhāsamphassajāya vedanāya . . . kāyasamphassajāya vedanāya . . . manosamphassajāya vedanāya . . . rūpasaññāya . . . saddasaññāya . . . gandhasaññāya . . . rasasaññāya . . . phoṭṭhabba-

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[1] T. M_7 °ño.
[2] T. M_7 sāvetā; M_6 sāmetā; M. Ph. hāretā.
[3] M. Ph. pa. [4] S. abhabbo so°
[5] M_6 *continues:* ekādasa dhammā bhāvetabbā ti, *then* Rāgassa *as in the last section.*

saññāya . . . dhammasaññāya . . . rūpasañcetanāya[1] . . . saddasañcetanāya . . . gandhasañcetanāya . . . rasasañcetanāya . . . phoṭṭhabbasañcetanāya . . . dhammasañcetanāya . . . rūpataṇhāya . . . saddataṇhāya . . . gandhataṇhāya . . . rasataṇhāya . . . phoṭṭhabbataṇhāya . . . dhammataṇhāya . . . rūpavitakke . . . saddavitakke . . . gandhavitakke . . . rasavitakke . . . phoṭṭhabbavitakke . . . dhammavitakke . . . rūpavicāre . . . saddavicāre . . . gandhavicāre . . . rasavicāre . . . phoṭṭhabbavicāre . . . dhammavicāre aniccānupassī viharituṃ . . . dukkhānupassī viharituṃ . . . anattānupassī viharituṃ . . . khayānupassī viharituṃ . . . vayānupassī viharituṃ . . . virāgānupassī viharituṃ . . . nirodhānupassī viharituṃ . . . paṭinissaggānupassī viharitun ti[2].

4. Ekādasahi[3] bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātikātuṃ. Katamehi ekādasahi?

5. Idha[3] bhikkhave gopālako rūpaññū hoti . . . pe . . .

6. Evam[3] eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo cakkhusmiṃ aniccānupassī viharituṃ . . . pe . . . paṭinissaggānupassī viharitun ti.

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1. Rāgassa bhikkhave abhiññāya ekādasa dhammā bhāvetabbā. Katame ekādasa?

2. Paṭhamaṃ[4] jhānaṃ[4] dutiyaṃ jhānaṃ tatiyaṃ jhānaṃ catutthaṃ jhānaṃ mettācetovimutti karuṇācetovimutti muditācetovimutti upekhācetovimutti[5] ākāsānañcāyatanaṃ viññāṇañcāyatanaṃ ākiñcaññāyatanaṃ[6].

Rāgassa bhikkhave abhiññāya ime ekādasa dhammā bhāvetabbā ti[2].

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1. Rāgassa bhikkhave abhiññāya pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭinissaggāya . . . ime ekādasa dhammā bhāvetabbā ti[7].

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[1] *in* T. M_7 *the list of notions enumerated here is not complete.*
[2] *omitted by* M. Ph. [3] M. Ph. *omit this* §.
[4] T. M_7. S. °majjh° *and so in every similar case.*
[5] M. Ph. S. upekkhā° [6] Ph. *adds* nevasaññā°
[7] *omitted by* M. Ph. S.

2. Dosassa[1] . . . mohassa . . . kodhassa . . . upanāhassa . . . makkhassa . . . palāsassa[2] . . . issāya . . . macchariyassa . . . māyāya . . . sāṭheyyassa . . . thambhassa . . . sārambhassa . . . mānassa . . . atimānassa[3] . . . madassa . . . pamādassa abhiññāya pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭinissaggāya . . . ime ekādasa dhammā bhāvetabbā ti.

Idam[4] avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Navasuttasahassāni[5] bhiyyo pañcasatāni ca
sattapaññāsasuttantā[6] Aṅguttarasamāyutā[6] ti

Ekādasakanipāto[7] niṭṭhito[8].

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[1] M_6 *omits this* §. [2] S. paḷ° [3] *omitted by* S.
[4] Idam . . . abhinandun ti *is wanting in* M. Ph. T. M_7.
[5] *not in* M. Ph. T. M_7. [6] M_6 °suttāṅguttara°
[7] M. M_6. M_7 ekādasa°; Ph. ekādasakaṃ; *omitted by* T.
[8] Ph. niṭṭhitaṃ; M_6. M_7 samatto ti; *omitted by* T.; *in* M. *follow* 30 *lines in Burmese;* Ph. *at first has the following verses:* —

Jinacakke vijjulakkhe seti bho pūramāpito
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭakattayaṃ
ten' idaṃ amarappūre sāsanupphullasobhitte (*sic*)

then 5 *lines in Burmese; in* T. *we read* imaṃ likhitapuññena mettayyaṃ upasaṃkami patiṭṭhahitvā saraṇe supatiṭṭhāmi sāsane. Siddhir astu. Ārogyam astu. Siddhi [astu]; *in* M_6 Siddhir astu. Subham astu. Ahaṃ paññavanto aggo bhaveyyaṃ; *in* M_7 *two lines in Sinhalese.*

INDICES.

[The numbers refer to the pages.]

I. Index of Words.

[1] Dhovanan ti aṭṭhidhovanaṃ. Tasmiṃ hi janapade manussā ñātake mate na jhāpenti, āvāṭaṃ khanitvā bhūmiyaṃ nidahanti, atha nesaṃ pūtibhūtānaṃ aṭṭhīni haritvā dhovitvā paṭipāṭiyā ussāpetvā gandhamālehi pūjetvā ṭhapenti, nakkhatte patte tāni gahetvā rodanti paridevanti vā nakkhattaṃ kīḷanti (Com.).

II. Index of Proper Names.

III. Index of Gāthās.

APPENDIXES.

LIST OF APPENDIXES.

APPENDIX I.

ANALYTICAL TABLE

OF THE

ELEVEN NIPĀTAS OF THE AṄGUTTARA-NIKĀYA[1].

I. EKA-NIPĀTA (part I, p. 1—46).

I. Rūpa-Vagga (p. 1—2) 10 Suttas: —
Woman is man's proper cittapariyādāna (1—5), and so is man woman's (6—10).

II. Nīvaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —
Both for the arising of each of the five nīvaraṇas (1—5) and for the freeing oneself from them (6—10) there exists a proper cause.

III. Akammanīya-Vagga (p. 5—6) 10 Suttas: —
On the mind, as untrained and as trained, in its different aspects.

IV. Adanta-Vagga (p. 6—7) 10 Suttas: —
On the same, as untamed and as tamed, and the like.

V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —
Results to be derived from (1) micchā paṇihitattā cittassa, (2) sammā paṇi° c°, (3) cetopadosa, (4) cetopasāda, (5) āvilattā cittassa, (6) anāvilattā c°; besides (7—10) some other peculiarities of mind are indicated.

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[1] The reader is asked to take the translation of Pāli words into English as a merely provisional one, and to be indulgent, considering the double difficulty of rendering into a European language and this not German, my own natural instrument of interpretation.

VI. Accharāsaṅghāta-Vagga (p. 10—11) 10 Suttas: —

1—2. Reasons for the non-existence or existence, of cittabhāvanā; 3—5. on the value of friendliness to every true Bhikkhu; 6—7. on the priority of manas to all akusalā and kusalā dhammā; 8—10. on the relation in which pamāda, appamāda, kosajja, and likewise

VII. Viriyārambhādi-Vagga (p. 12—13) 10 Suttas: —

1—10. viriyārambha, mahicchatā, appi°, asantuṭṭhitā, sant°, ayonisomanasikāra, yoniso°, asampajañña, samp°, pāpamittatā, and further

VIII. Kalyāṇamittādi-Vagga (p. 14—15) 10 Suttas: —

1—3. kalyāṇamittatā, anuyoga, and ananuyoga stand to the akusalā and the kusalā dhammā; 4—5. the bojjhaṅgā are said to depend upon ayonisomanasikāra and yonisom°; 6—10. paññāparihāni and paññāvuddhi are set over against some other species of parihāni and vuddhi.

IX. Pamādādi-Vagga (p. 15—16) 17 Suttas: —

On pamāda, as giving rise to great disadvantages, and on appamāda, as giving rise to great advantages; in like manner down to anuyoga and ananuyoga.

X. Adhammādi-Vagga (p. 16—19) 42 Suttas: —

First comes (1—32) a so-called catukoṭikaṃ i. e. four-pointed, the four points (or heads) being, of course, ajjhattikaṃ aṅgaṃ, bāhiraṃ aṅgaṃ, sammoso, and asammoso, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the 'Good Law' to nought by untrue statements on the part of the Bhikkhus.

XI. Ekādasama-Vagga (p. 19—20) 10 Suttas: —

Ten modes of establishing the 'Good Law' by true statements on the part of the Bhikkhus.

XII. Anāpattādi-Vagga (p. 20—21) 20 Suttas: —

The subject-matter of the two preceding Vaggas is continued.

XIII. Ekapuggala-Vagga (p. 22—23) 7 Suttas: —

On the Tathāgata (1—6) and Sāriputta (7).

XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —
The names of the chief Sāvakas, and Sāvikās, each distinguished by some special virtue, are given.

XV. Aṭṭhāna-Vagga (p. 26—30) 28 Suttas:
On things that will never happen (aṭṭhāna, anavakāsa), and on such things as will do so (ṭhāna).

XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —
Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

XVII. Bīja-Vagga (p. 30—32) 10 Suttas: —
On the influence which micchādiṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4) and likewise ayonisomanasikāra and yoniso° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Diṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —
Micchādiṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhāṭattā and svākkhātattā dhammassa, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is contemned (13—17).

XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas[1]: —
In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —
In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhus who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms as to connect it with the supreme goal of holiness (amata).

Sum total of the Suttas: — 608.

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[1] The Edition has divided this Vagga into two parts only.

II. DUKA-NIPĀTA (part I, p. 47—100).

I. Kammakāraṇa-Vagga (p. 47—52) 10 Suttas: —

1. That which should be avoided (vajja) here and hereafter; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (appaṭivāṇitā padhānasmiṃ); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (hiri, ottappa); 10. on two terms for entrance upon Vassa.

II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

1—3. On two balas (paṭisaṅkhāna°, bhāvanā°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

III. Bāla-Vagga (p. 59—61) 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the Tathāgata, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of vijjā.

IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on kiriyavāda and akiriyavāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. the Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be

reckoned as old, even if they are in their first youth; 8. all will go on well when good monks preponderate; 9. verdict on laymen and ascetics according to their conduct; 10. the attitude of the Bhikkhus as to the meaning and text of the Suttantas is of great moment.

V. Parisā-Vagga (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. Puggala-Vagga (p. 76—80) 12 Suttas: —

1—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech; 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (asantasannivāsa, santa°); 12. matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. Sukha-Vagga (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. Nimitta-Vagga (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the pāpakā akusalā dhammā originate.

IX. Dhamma-Vagga (p. 83—84) 11 Suttas: —

In every Sutta two coordinate notions are named.

X. Bāla-Vagga (p. 84—86) 20 Suttas: —

1—10. Two foolish and two wise men are alternately dealt with; 11—20. the same with two other men, in whom there is increase or decrease of the āsavas.

XI. Āsā-Vagga (p. 86—88) 12 Suttas: —

1. On two longings difficult to get rid of; 2—3. on two individuals difficult to meet with; 4—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6—9. on two causes of rāga, dosa, micchādiṭṭhi, and sammā°; 10—12. on two kinds of offences.

XII. Āyācana-Vagga (p. 88—91) 11 Suttas: —

1—4. Wishes recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka, and Upāsikā; 5—8. on mental

dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in coordination one with another.

XIII. Dāna-Vagga (p. 91—92) 10 Suttas: —
Material gifts as opposed to religious gifts.

XIV. Santhāra-Vagga (p. 93—94) 12 Suttas: —
The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

XV. Samāpatti-Vagga (p. 94—95) 17 Suttas: —
On seventeen couples of coordinate dhammas, beginning with samāpattikusalatā and samāpattivuṭṭhāna°

XVI. Kodha-Vagga (p. 95—98) 100 Suttas: —
1—10. On ten couples of coordinate dhammas, beginning with kodha and upanāha; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (sekha); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as akusalā and kusalā; 61—70. as sāvajjā and anavajjā; 71—80. as dukkhudrayā and sukhu°; 81—90. as dukkhavipākā and sukha°; 91—100. as savyāpajjhā and avy°

XVII. Atthavasa-Vagga (p. 98—100) 33 Suttas: —
1—30. Thirty commands are laid by the Tathāgata on his disciples in respect of two matters; [31—33] supplements dealing with the practice of samatha and vipassanā, to be employed as remedies against lust and all that follows on it.—These supplements recur with some amplifications at the concluding parts of the following Nipātas.

Sum total of the Suttas: — 311.

III. TIKA-NIPĀTA (part I, p. 101—299).

I. Bāla-Vagga (p. 101—105) 10 Suttas: —
1. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men;

9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and dismerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirāso, āsaṃso, vigatāso); 4. dhamma is the king of the 'king of justice' in his twofold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, diṭṭhippatto, saddhāvimutto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their different modes of effecting kāyasaṅkhāra, vacī°, and mano°; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be

excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. furthermore styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (Tāvatiṃsā devā) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed-One.

V. Cūḷa-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on three properties of aggregated and non-aggregated things; 8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1—2. By threefold restraint one gets comfort after having departed from this life; 3—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught *in extenso;* 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtile reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Uposatha, viz. gopālakūposatha, nigaṇṭhūº, and ariyūº; the lastnamed again is subdivided into brahmūº, dhammūº, saṅghūº, sīlūº, and devatūº; the eightfold Uposatha is exalted, reference being made to the saying: — human royalty, if brought near divine bliss, appears to be miserable.

VIII. Ānanda-Vagga (p. 215--228) 10 Suttas: —

1. On rāga, dosa, moha, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on sīla, samādhi, and paññā, styled here sekha; 4. on three 'Purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Saṅgha; 6—7. on the three bhavas, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

IX. Samaṇa-Vagga (p. 229—239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three sikkhās (adhisīla, adhicitta, and adhipaññā) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called sekha; 5—7. further explanation of the three sikkhās, in which everything coincides; 8. the three sikkhās defined; 9. as in 8, the third sikkhā, however, is defined differently; 10. only those that are fond of sikkhā and urge it on others, deserve praise.

X. Loṇaphala-Vagga (p. 239—258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three parisās, styled aggavatī, vaggā, and samaggā; 4—6. the Bhikkhu is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.

XI. Sambodhi-Vagga (p. 258—265) 10 Suttas: —

1—2. On the perfect Enlightment, and its consequences; 3. Bhikkhus are allowed only to smile moderately, if they are rejoiced by the Dhamma; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7—8. on three causes of kamma, viz. lobha, dosa, moha, and their negative counterparts; 9—10. also on three causes of kamma, viz. an object, past, future, and present, from which chanda arises or does not arise.

XII. Āpāyika-Vagga (p. 265—273) 10 Suttas: —

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9. as in 8, the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

XIII. Kusināra-Vagga (p. 274—284) 10 Suttas: —

1. Offerings bring no great reward to a Bhikkhu, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of Bhikkhus who are contentious, one cannot attain perfection, but one can certainly do so in company of Bhikkhus who live together in concord; 3. the Bhikkhus are fully entitled to be joyful; 4. on three teachers; 5. in three things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

XIV. Yodhājīva-Vagga (p. 284—292) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war; 2. three parisās are named; 3. what friend one

should resort to; 4. all saṅkhāras are impermanent, painful, and unreal; 5. Gotama Buddha *versus* Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7—9. on three sorts of horses and Bhikkhus; 10. by perfect sīla, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acelaka-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3—12. by reason of three things one goes to hell or heaven; [13.] supplement on the practice of three kinds of samādhi (suññata, animitta, appaṇihita) against lust, and so on.

Sum total of the Suttas: — 163.

IV. CATUKKA-NIPĀTA (part II).

I. Bhaṇḍagāma-Vagga (p. 1—12) 10 Suttas: —

1. An outlet from existence has been found, viz. sīla, samādhi, paññā, vimutti; 2. who are backsliders and who are not? 3. on abusive speech and its opposite; 4. on wrong and right conduct towards four persons; 5. on four persons, more or less distant from or near to the final end of man; 6. not learning alone, but living according to our learning is what we need most; 7. on those who illumine the Saṅgha; 8. on the four subjects of confidence (vesārajjas) to a Tathāgata; 9. the four sources of desire in a Bhikkhu; 10. on the four attachments (yogas) and their abandonment.

II. Cara-Vagga (p. 13—19) 10 Suttas: —

1. In every posture one must strive against lustful,

malevolent, and injuring thoughts; 2. one must have a tranquil mind; 3. on the four right exertions; 4. on the four exertions in detail; 5. four beings said to be the principal; 6. on the four kinds of knowledge which prepare one to penetrate or comprehend the subtile properties (sokhummāni = sukhumalakkhaṇapaṭivijjhanakāni ñāṇāni, Com.) i. e. of rūpa, vedanā, saññā, and the saṅkhāras; 7. the four evil states; 8. their opposite; 9. the two states together; 10. the same with reference to an official of the Order.

III. Uruvelā-Vagga (p. 20—31) 10 Suttas: —

1—2. The Buddha relates what has happened once when he was seated under the Ajapāla-fig-tree (differently from M. I, 5); 3. on the meaning of the name »Tathāgata«; 4. there is no superior to the Tathāgata in knowledge; 5. to what end a holy life is lived; 6. on false and true Bhikkhus; 7. the Bhikkhu should be content with little; 8. on the four noble families (ariyavaṃsas); 9. on the four dhammapadas; 10. on the same subject, but at great length.

IV. Cakka-Vagga (p. 32—44) 10 Suttas: —

1. The four happy states (cakkas); 2. the four elements of popularity; 3. how the Devas have been terrified by the preaching of the Tathāgata; 4. on the fourfold highest joy; 5. on the man born to wisdom and greatness; 6. 'I am the Buddha'; 7. on him who is not liable to fall away from holiness; 8. on four qualities of a perfect Bhikkhu; 9—10. on two kinds of sacrifices.

V. Rohitassa-Vagga (p. 44—54) 10 Suttas: —

1. On four sorts of samādhibhāvanā; 2. four modes of answering questions; 3. two pairs of four persons; 4. of evil states; 5—6. on the world's end; 7. four things very distant from each other; 8. praise of religious discourse; 9. four perversions of saññā, citta, diṭṭhi, and four non-perversions of them; 10. on four stains of the sun and moon and likewise of some ascetics and brahmins.

VI. Puññābhisanda-Vagga (p. 54—65) 10 Suttas: —

1—2. On four modes of producing a superabundance

of merit; 3—4. on the living together of married people, if both are vile or both are noble, or one is vile and one is noble; 5—6. on likeness of husband and wife in spiritual things; 7. a faithful wife who offers food partakes of four things; 8. the same with a faithful husband; 9. with every benefactor; 10. when does a householder live in discharge of his duties, receive honour and heavenly bliss?

VII. Pattakamma-Vagga (p. 65—76) 10 Suttas: —

1. The four wishes of a householder are fulfilled, if he lives in conformity with the doctrine of the Buddha; 2. on four kinds of comfort to be acquired from time to time by a householder; 3. on families where filial piety prevails; 4. four persons going to hell; 5. four persons distinguished by their mode of measuring things; 6. four persons, as distinguished by rāga, dosa, moha, and māna; 7. on friendliness, against the four chief classes of snakes (a snake-charm); 8. on the son of perdition (Devadatta); 9. on the four exertions (padhānas); 10. happy the kingdom which is governed by a religious king!

VIII. Apaṇṇaka-Vagga (p. 76—83) 10 Suttas: —

1—2. On four things rendering a Bhikkhu sure of his salvation; 3. characteristics of the bad man and the good one; 4. intimacy expels modesty; 5. two pairs of four aṅgas; 6. one of the last discourses of the Buddha (= M. P. S. VI, § 5—9); 7. on four things beyond the reach of thought; 8. offerings are made pure sometimes by the giver and sometimes by the receiver, sometimes by neither and sometimes by both; 9. why it comes that trade sometimes leads to loss, sometimes is not according to one's wish, sometimes according to it, and sometimes beyond it; 10. reasons why women are excluded from public assemblages and serious business.

IX. Macala-Vagga (p. 83—91) 10 Suttas: —

1—4. Four things that bring man to hell and four others that bring him to heaven; 5. there are persons who are darkness and attached to darkness, others who

are darkness and attached to light, others again who are light and attached to darkness and others who are light and attached to light; 6. the same persons, but designated by other names; 7—10. on four persons metaphorically named after four different sorts of lotuses.

X. Asura-Vagga (p. 91—101) 10 Suttas: —

Classifications of four individuals followed by more or less detailed descriptions.

XI. Valāhaka-Vagga (p. 102—111) 10 Suttas: —

Four individuals are by turns compared with four clouds (1—2), four waterpots (3), four water-pools (4—5), four mango fruits (6), four mice (7), four oxen (8), four trees (9), four snakes (10).

XII. Kesi-Vagga (p. 112—121) 10 Suttas: —

1. The Buddha as trainer of the human steer, his manner of doing so; 2. the Bhikkhu is likened to a horse of good breed; 3. on four kinds of such horses and of Bhikkhus who are like them; 4. on four properties of a royal elephant and of a Bhikkhu; 5. on four conditions, and how to act accordingly; 6. with regard to four states one should be zealous; 7. against four states one should stand upon one's guard; 8. four places, which the believing man should visit with emotion; 9. the fourfold fear; 10. another fourfold fear.

XIII. Bhaya-Vagga (p. 121—133) 10 Suttas: —

1. On the fear of blame by oneself and by others, of punishment, and of suffering in hell; 2. on four dangers which a young man of good family has to expect, when he has given up the world; 3—6. on four individuals practising the same mystic meditations and yet differing, as to their future state, because the one is an unconverted man and the others are walking in one of the Four Paths; 7—8. on four wonderful and marvellous things occurring at the manifestation of the Tathāgata; 9—10. on four wonderful and marvellous qualities in Ānanda.

XIV. Puggala-Vagga (133—139) 10 Suttas: —

1—8. Further classifications of four individuals; 9. on four kinds of preachers; 10. on four speakers.

XV. Ābhā-Vagga (p. 139—141) 10 Suttas: —

1—5. Four splendours and the like, the first of them always being wisdom; 6—7. on four due seasons; 8—9. four sins and four virtues of speech; 10. four choicest parts (sāras).

XVI. Indriya-Vagga (p. 141—149) 10 Suttas: —

1. Four indriyas; 2—5. four balas; 6. that which cannot be exactly counted of a kalpa; 7. on four diseases of one who has become an ascetic; 8. four things which indicate with certainty spiritual loss or gain; 9. Ānanda converts a Bhikkhunī who has sent for him, using illness as a pretext; 10. who the Sugata is and the Discipline taught by the S.; on four causes by which the 'Good Law' is brought to nought or not.

XVII. Paṭipadā-Vagga (p. 149—157) 10 Suttas: —

1. Four practices (paṭipadās); 2—3. explained differently in each of both Suttas; 4—5. on four other practices, with different explanations for the two former; 6. an estimation of the four practices, named *sub* 1, is made; 7—8. two of these practices are conducive to emancipation, one to incomplete and one to complete emancipation; 9. on four individuals, two enjoying Nirvāṇa during this life and two after the dissolution of the body; 10. Ānanda makes four statements about those who declare their attainment of Arhatship.

XVIII. Sañcetanika-Vagga (p. 157—170) 10 Suttas: —

1. Origin and end of pleasure and pain; 2. on four sorts of attabhāvapaṭilābha; reasons why some beings return to this world after death and others do not return; 3. on a special practice of the four paṭisambhidās; 4. the world of delusion stands or falls with the six Objects of Contact; 5. only he who is endowed with good conduct comprehends rightly and, therefore, succeeds in putting an end (to sorrow); 6. wishes that are to be recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka,

and Upāsikā; 7. there is no reality whatever in the four elements, be they considered from within or from without; 8. on four individuals, for two of whom true salvation cannot be expected, while, on the other hand, it may be so with the others; 9. why some beings do not attain Nirvāṇa in this life, and some others attain it; 10. on four criterions (mahāpadesā) to ascertain the word of the Buddha.

XIX. Yodhajīva-Vagga (p. 170—184) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war (Cf. III, xiv, 1); 2. against old age, sickness, death, and the result of bad actions there is no surety; 3. one should not speak before judiciously discriminating the effects of speech; 4. on those who fear death and on those who have no fear of it; 5. the Buddha maintains that he has proclaimed four truths, styled truths of the brahmins; 6. the Buddha answers some questions, saying *inter alia* that he who understands the Dhamma by the Gāthā having four Pādas is versed in the Scriptures; 7. no one but the good man is able to perceive who is the good and who is the bad man; 8. the layman Maṇḍikāputta plans to lay hands upon the Buddha; 9. four means by which certain states are to be realised; 10. four terms are explained, viz. devappatta, brahma°, ānejja°, and ariya°.

XX. Mahā-Vagga (p. 185—216) 10 Suttas: —

1. On four blessings which are to be expected for those who have well mastered the Dhamma; 2. how righteousness is appropriate to living together, candour to bargains and selling, firmness to misfortune, and wisdom to conversation; 3. blessed is the magic art by which the Buddha draws men over to him; 4. on four Purities to be striven after (pārisuddhipadhāniyaṅgas); 5. after hearing the quintessence of the doctrine of the Buddha, a disciple of the Nigaṇṭhas confesses that till now he has been like one standing in water and yet being thirsty; 6. those ascetics and brahmins who abhor tapas as a means to escape from the flood are refuted,

purity of conduct in every respect is needed by him who aspires to the supreme knowledge; simile of the yodhājīva (Cf. XIX, 1); 7. on the reason why some women are ugly and poor, some ugly and rich, some beautiful and poor, and some other women beautiful and rich; 8. on four individuals, some of whom being austere towards themselves, some towards others, some both towards themselves and others, some neither towards themselves nor others; 9. doctrines about desire (taṇhā); 10. on the way to complete extinction of the pride that says 'I am'.

XXI. Sappurisa-Vagga (p. 217—225) 10 Suttas: —
On the bad man and on him who is worse than the bad man, and likewise on the good man and on him who is better than the good man.

XXII. Sobhaṇa-Vagga (p. 225—228) 10 Suttas: —
1. Four persons defile an assemblage and four give splendour to it; 2—10. four things lead to hell and four to heaven.

XXIII. Sucarita-Vagga (p. 228—230) 10 Suttas: —
1. The four sins of speech and the four virtues of it; 2—10. four things by which man eradicates or holds on to self.

XXIV. Kamma-Vagga (p. 230—239) 10 Suttas: —
1. Four deeds; 2—6. the same explained; 7—8. four kinds of deeds lead to hell, and four other kinds to heaven; 9. four degrees of ascetics; 10. four blessings to be expected for a good man.

XXV. Āpatti-Vagga (p. 239—246) 10 Suttas: —
1. On four reasons why a bad Bhikkhu is pleased to cause divisions among the Saṅgha; 2. on the fear of sin in its fourfold aspect as bringing about Defeat, as requiring formal meeting of the Order, or repentance and confession, respectively; 3. on four aims with which a religious life is lived; 4. on four modes of lying; 5. four persons are worthy of a dāgaba; 6. four things conducing to the increase of wisdom, are most helpful to

human beings; 7. four dishonourable practices; 8. four honourable ones; 9—10. on the same subject.

XXVI. Abhiññā-Vagga (p. 246—253) 10 Suttas: —

1. On four classes of dhammas; 2. on four ignoble and noble searches; 3. the four elements of popularity; 4. the four sources of desire and the checking of them; 5. why some families do not last long and others do; 6—7. the Bhikkhu is likened to a well-bred horse (Cf. III, x, 4—6); 8. four Forces (balas); 9. four reasons why a Bhikkhu is unable to live a retired life in the forest, and four reasons why another Bhikkhu is able to do so; 10. four conditions by which man eradicates or holds on to self.

XXVII. (p. 253—257) 11 Suttas: —

1—10. By four things one goes to hell and by four others to heaven; [11.] supplement on four things to be practised, for the sake of the knowledge which causes the abandoning of lust and all that follows on it.

Sum total of the Suttas: — 271.

V. PAÑCAKA-NIPĀTA (part III, p. 1—278).

I. Sekhabala-Vagga (p. 1—9) 10 Suttas: —

1. The (5) sekhabalas enumerated; 2.—described; 3.—lead to both pleasures, earthly and 4. heavenly; 5.—secure a holy life; 6.—protect against sin; 7.—make a man independent of external guard and 8—9. steadfast in the 'Good Law'; 10.—give him increase in the 'Doctrine and Discipline'.

II. Bala-Vagga (p. 9—14) 10 Suttas: —

1. The (5) balas (= sekha°); 2. the foremost amongst the sekhabalas is pannā°; 3. a partly different list is given; 4.—described; 5. where each of them is to be seen; 6. = 2.; 7—10. four modes of practising sīla, samādhi, paññā, vimutti, and vimuttiñāṇadassana.

III. Pañcaṅgika-Vagga (p. 14—32) 10 Suttas: —

1—2. No spiritual welfare without compliance to those living with us in the same community; 3. a mind

not depraved by the (5) depravities easily realizes the (5) abhiññās; 4. where is sīla, there is sammāsamādhi (up to vimuttiñāṇadassana); 5. sammādiṭṭhi bears fruits of salvation only when favoured by five things; 6. the (5) vimuttāyatanas described; 7. the (5) ñāṇas arising from the practice of appamāṇa samādhi; 8. methods of practising the fivefold samādhi, and powers attained by doing so; 9. blessings of caṅkama; 10. on some (5) nissandas.

IV. Sumanā-Vagga (p. 32—44) 10 Suttas: —

1. On the meritoriousness of almsgiving; 2. in the first place donations are to be made to the Order of the Enlightened-One; 3. on the duties of women; 4. on the reward of almsgiving in this world and in the next; 5. blessings of almsgiving; 6. gifts made at due season; 7. how alms consisting in food are duly returned to the giver; 8. advantages bestowed upon him who has faith; 9. reasons for parents to wish for a son; 10. everybody reaches prosperity through one who has faith.

V. Muṇḍarāja-Vagga (p. 45—62) 10 Suttas: —

1. On five modes of appropriating wealth, approved of by the Buddha; 2. a good man is a benefactor in five respects; 3. on five rare boons which are not to be obtained by prayers or aspirations; 4. he who gives pleasant things receives also pleasant things; 5. on a fivefold superabundance of merits; 6. five blessings are named; 7. on five treasures; 8—9. on five states not to be obtained by anybody in the world; 10. how the venerable Nārada calmed king Muṇḍa at the death of queen Bhaddā.

VI. Nīvaraṇa-Vagga (p. 63—79) 10 Suttas: —

1. On five obstructions to reasoning; 2. these are a store of evil; 3. five qualities to be striven after; 4. five wrong times for spiritual exertion; 5. womankind is throughout a snare of Māra; 6. how to secure religious life; 7. everybody should consider repeatedly five matters; 8. on five reasons of worldly prosperity; 9—10. five

qualities are difficult to meet with in one who has left the world when he was aged.

VII. Saññā-Vagga (p. 79—83) 10 Suttas: —

1—2. Five ideas, if developed, end in Nirvāṇa; 3—4. the fivefold noble growth; 5—6. how a Bhikkhu may be fit for conversing with and living with his fellow-students; 7. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions; 8. the Buddha himself has practised them before attaining Buddhahood; 9—10. five exercises conducive to the highest perfection.

VIII. Yodhājīva-Vagga (p. 84—110) 10 Suttas: —

1—2. Five epithets of a Bhikkhu released in mind, released by wisdom; 3—4. on the Bhikkhu who has his dwelling in the Law (dhammavihārin); 5—6. on five individuals, ressembling five warriors by profession; 7—10. on five disasters to come (anāgatabhayāni).

IX. Thera-Vagga (p. 110—118) 10 Suttas: —

1—5. On five qualities which make an Elder disagreeable to his fellows in the Brotherhood; 6—7. on five qualities which make an Elder agreeable to his fellows in the Brotherhood; 8. on five qualities by which an Elder is unprofitable, and on five by which he is profitable to everyone; 9. five qualities of a Bhikkhu still under training are enumerated, which bring about loss or gain, respectively; 10. the same are explained.

X. Kakudha-Vagga (p. 118—126) 10 Suttas: —

1—2. Five blessings named; 3. five modes of declaring one's own knowledge; 4. five pleasant states of life; 5. by five qualities a Bhikkhu will soon attain the immovable State; 6—8. the same, but adding, as further condition, the exercise which consists in fixing the attention on the inspiration and expiration; 9. the Tathāgata is likened to the lion, king of animals; 10. on five spurious teachers and the one true teacher, i. e. the Blessed-One.

XI. Phāsuvihāra-Vagga (p. 127—136) 10 Suttas: —

1. On five conditions of confidence for a Bhikkhu still under training; 2. what makes a Bhikkhu ill-famed?

3. a bad Bhikkhu is like a bandit full of tricks for escaping; 4. what gives a Bhikkhu the dignity of a tender ascetic (samaṇasukhumāla)? 5. five other pleasant states of life (Cf. X, 4); 6. how far can the Order live a pleasant life? 7—8. by five qualities a Bhikkhu deserves worship and gifts; 9. by five qualities a Bhikkhu rules the four quarters; 10. by five qualities he is fit for a solitary life in the forest.

XII. Andhakavinda-Vagga (p. 136—142) 10 Suttas: —

1. Five qualities make a Bhikkhu disagreeable and five others make him agreeable to families; 2. five conditions under which an ascetic is unfit for attendance and five others under which he is fit for it; 3. also, unfit or fit for right meditation; 4. the junior Bhikkhus are to be instructed and established in five rules of life; 5—10. five qualities drag a Bhikkhunī down to hell and five others lead her up to heaven.

XIII. Gilāna-Vagga (p. 142—147) 10 Suttas: —

1. If a Bhikkhu in illness is not deprived of five qualities, he may hope to find perfect release; 2. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions (Cf. VII, 7); 3. five conditions under which a sick man is hard to tend, and five others, under which he is easy to tend; 4. five qualities which make a person unfit to tend a sick man, and five others which make him fit for such services; 5—6. five things do not bestow long life and five things do so; 7. five conditions under which a Bhikkhu is unfit to live alone, when he is gone away from the Order, and five other conditions under which he is fit to do so (saṅghamhāvapakāsitun ti saṅghato nikkhamitvā ekato vasituṃ, Com.); 8. five troubles and five comforts of an ascetic; 9. five unpardonable sins; 10. five losses and five blessings.

XIV. Rāja-Vagga (p. 147—164) 10 Suttas: —

1. The Tathāgata, when founding the kingdom of righteousness, has his counterpart in the universal monarch; 2. and Sāriputta his in the eldest son of the

universal monarch, who succeeds his father on the throne; 3. both the universal monarch and the Tathāgata are subject to the Dhamma, their king (Cf. III, II, 4); 4. as an anointed king, wherever he abides, is in his own realm, even so a Bhikkhu, wherever he abides, has his mind released; 5—6. as the eldest son of a king aspires to royalty, or viceroyalty, respectively, even so does a Bhikkhu with regard to the destruction of sin; 7. five persons who sleep little in the night; 8. a Bhikkhu who deserves this name is likened to a true royal elephant; 9—10. five conditions under which an elephant of State does not deserve this name, or deserves it, respectively, and likewise five conditions under which a Bhikkhu does not deserve worship and gifts, or deserves them, respectively.

XV. Tikaṇḍaki-Vagga (164—174) 10 Suttas: —

1—2. On five individuals, each having some noteworthy characteristics; 3. five jewels, the appearance of which is rare on earth; 4. on five modes of arriving at indifference of mind; 5. by five onè goes to hell and by five others to heaven; 6. five conditions under which a friend is not to be resorted to, and five others under which he is to be resorted to; 7. how a bad man gives alms, and how a good man does so; 8. on the manner of almsgiviug by a good man; 9—10. five conditions bring about detoriation in a Bhikkhu, said to be samayavimutta, but not so their opposite.

XVI. Saddhammạ-Vagga (p. 174—185) 10 Suttas: —

1—3. On the spirit in which the 'Good Law' must be heard, in order to bring fruit to the hearer; 4—6. the decline of the 'Good Law', as well as its duration, depends upon the wrong or right behaviour of the Bhikkhus; 7. on speeches styled ill placed and well placed, respectively; 8. five reasons for a Bhikkhu to be diffident, and five others for him to be confident; 9. one who is about to instruct others should call to mind five things; 10. five things difficult to remove.

XVII. Āghāta-Vagga (p. 185—202) 10 Suttas: —

1—2. On five repressions of ill-will; 3. = VII, 5—6; 5. five reasons why one puts a question to another person; 6. in the first part a dispute between Sāriputta and Udāyi is related, and in the second the Buddha shows how an Elder is agreeable to his fellows in the Order; 7. precepts for him who likes to pronounce an exhortation, and for him who receives it; on those who are not susceptible of exhortation and those who are so; 8. man is compared to a tree the growth of which is stopped or left unchecked; 9. how far a Bhikkhu apprehends quickly and does not forget what he has learnt; 10. what is the best sight, hearing, comfort, perception, and existence?

XVIII. Upāsaka-Vagga (p. 203—218) 10 Suttas: —

1—2. Five reasons for a layman to be diffident, and five others for him to be confident; 3. five reasons for going to hell or to heaven; 4. five dangers for a layman; 5. by five qualities one is an outcast, and by five others one is a jewel among laymen; 6. five reasons for a layman to retire into solitude, from time to time; 7. five forbidden trades; 8. one who observes the five Commandments need not be afraid of penalties; 9. a householder too is destined to the supreme Insight (sambodhi); 10. story of the pious Gavesī who, under the supreme Buddha Kassapa, has realized the highest salvation, together with 500 laymen who have become ascetics.

XIX. Arañña-Vagga (p. 219—221) 10 Suttas: —

1—10. Ten classes of men, each excelling by a special kind of ascetism, are described, and in every class one is named, as being the best among five who devote themselves to the same life, but from different motives.

XX. Brāhmaṇa-Vagga (p. 221—246) 10 Suttas: —

1. On five ancient brahmanic customs, which at present only occur among dogs; 2. on five classes of Brahmins; 3. the Buddha answers a Brahmin asking him the reason why the sacred texts sometimes cannot be

recalled, and sometimes can; 4. a Brahmin praises the Dhamma of the Buddha, extolling it by five exquisite similes; 5. the same Brahmin is allowed to praise the Buddha in the presence of 500 Licchavis; 6. on the five great dreams of the Bodhisat; 7. on five obstacles of the Vassa, unknown to ordinary soothsayers; 8. a word is well spoken, if endowed with five qualities; 9. when virtuous ascetics visit a family, there are five occasions for this to produce merit; 10. on the five elements of deliverance.

XXI. Kimbila-Vagga (p. 247—251) 10 Suttas: —

1. Reasons why, after the Parinirvāṇa of the Tathāgata, the 'Good Law' will not endure, and why it will endure; 2. five blessings in hearing the Dhamma; 3. a Bhikkhu is likened to a well-bred horse; 4. the five Forces (balas); 5. the five Cetokhilas; 6. five bondages of heart; 7. five blessings in gruel (yāgu); 8. also in cleaning one's teeth with a toothstick; 9. five evil consequences of reciting the Dhamma with a drawling, singing voice; 10. how one receives in sleep the reward of one's thoughtlessness and thoughtfulness, respectively.

XXII. Akkosaka-Vagga (p. 252—256) 10 Suttas: —

Five evil results springing from (1) reviling (2) contentiousness (3) breach of morality (4) talkativeness (5—6) ill-will (7—8) unamiability (9) fire (10) sojourn at Madhurā. [From 3—8 the good results of the opposite good conduct are also named.]

XXIII. Dīghacārika-Vagga (p. 257—261) 10 Suttas: —

Five evil results springing from (1—2) roving about (3—4) exceedingly protracted residence (5) living as a family friend (6) too intimate contact with families (7) wealth (8) a family taking its meal at the wrong time (9—10) black snakes, a counterpart of which are women. [At 1—4 and 7—8 the opposite blessings are named.]

XXIV. Āvāsika-Vagga (p. 261—267) 10 Suttas: —

1. By five qualities a resident Bhikkhu is unworthy or worthy of honour; 2. he is disagreeable or agreeable

to his fellow-students; 3. he illumines his residence; 4. he is very useful to his residence; 5. he has compassion on householders; 6—10. he goes to hell or heaven.

XXV. Duccarita-Vagga (p. 267—270) 10 Suttas: —

1—8. Five evil and good results springing from bad or good conduct, respectively; 9. five evils i. e. those of a charnel-house and those likened to them, in a man; 10. five evil results to one who is in love with another.

XXVI. [Upasampadā-Vagga] (p. 271—278) 21 Suttas: —

1. Qualities to be sought for in the Bhikkhu who confers the Upasampadā; 2. those in him who gives Nissaya or institutes a novice; 3—8. five sorts of selfishness, for the destruction of which one lives a religious life. After having given them up, one is able to practise the four Jhānas and so on, up to Arhatship; 9—11. qualities necessary to anyone of the (13) officials in the Order; 12—15. the observance or non-observance of the five Commandments decides the heaven or hell for each one, be he Bhikkhu or layman, man or woman, orthodox or sectarian; [16—21.] supplement corresponding with III, xxvii, 11, differing only in number and kind of things to be practised.

Sum total of the Suttas: 271 or about 300, if we count a separate Sutta for each of the different persons mentioned *sub* XXVI, 9—11 and 12—15.

CHAKKA-NIPĀTA (part III, p. 279—452).

I. Āhuneyya-Vagga (p. 279—288) 10 Suttas: —

1—4. Various reasons, in number six, why a Bhikkhu is qualified to receive homage and presents; 5—7. a Bhikkhu thus qualified is likened to a well-bred royal horse; 8. six Anuttariyas; 9. six subjects to be recollected; 10. the same in detail.

II. Sārāṇīya-Vagga (p. 288—308) 10 Suttas: —

1—2. On six matters that should be remembered; 3. on six principles or elements of Deliverance; 4—5. on

the unhappy and happy death; 6. a wife endeavours to lead her husband, who is ill, to complete indifference of mind; 7. the Buddha exhorts his disciples to spiritual strenuousness; 8. on the sinfulness of hurting any species of living beings; 9. how to dwell on the thought of death; 10. reasons for doing so.

III. Anuttariya-Vagga (p. 309—329) 10 Suttas: —

1. Three conditions connected with spiritual decay; three further reasons; 2. six conditions, the very reverse of the former; 3. on six denominations of sensual pleasures; 4. a Bhikkhu, if endowed with six qualities, is able to cleave mount Himavat; 5. on six subjects to be recollected (dealt with differently from I, 10); 6. = 5. (only slightly varied); 7. on six seasons for a Bhikkhu to approach another endowed with mental energy, for the sake of being instructed in the Dhamma; 8. dispute among the Elders about the due season for doing the aforesaid (7.); Mahākaccāna repeats what he had heard from the Buddha himself (= 7.); 9. on five subjects to be recollected, propounded by Ānanda, while the sixth is added by the Buddha (differently from I, 9; 10; III, 5; 6); 10. the six Anuttariyas are explained in full.

IV. Devatā-Vagga (p. 329—344) 12 Suttas: —

1. Six conditions of spiritual decay and their opposite; 2. six conditions of spiritual progress; 3. the same, only 5—6 are given differently; 4. without faith in the Buddha, the Dhamma, and the Saṅgha, and observance of the Commandments nobody, not even the highest angel and archangel, can enter supreme knowledge; 5. six ingredients of vijjā; 6. on six roots of contention; 7. on the almsgiving which has six attributes; 8. a Brahmin who denies action is refuted; 9. three causes of the rise of kamma; three further causes; 10. reasons why the 'Good Law' will be of short or long duration after the Parinirvāṇa; 11. whatever he shall desire, nothing is impossible to a Bhikkhu having his mind under control; 12. what the Buddha likes most.

V. Dhammika-Vagga (p. 344—373) 12 Suttas: —

1. Who is the true Nāga? 2. how did it come that Migasālā, a lay-woman, was unable to understand how two men, one living in celibacy and one in the married state, could attain the same lot after death; 3. on poverty in a twofold meaning; 4. Bhikkhus who devote themselves to Jhāna should be praised; 5—6. how far the Dhamma of the Buddha is attended with advantages even in this world; 7. it is enough to know oneself free from āsavas; 8. without subjugation of senses there is no final release, just as a tree deprived of branches and leaves is destined to ruin; 9. Ānanda answers a question addressed to him by Sāriputta who in turn says that Ā. himself is a true pattern of a Bhikkhu; 10. on six different ends of life; 11. on appamāda depends both the temporal and the spiritual end of life; 12. the story of the venerable Dhammika who, on account of his quarrelsome disposition, had been banished by native people from seven different abodes, and was gone to the Buddha, who, in his turn, receives him in friendly way, and converts him from his roughness.

VI. Mahā-Vagga (p. 375—420) 10 Suttas: —

1. A lute with strings too loose or too strained gives no tone, and such is man, when striving after holiness; the Arhat is intent upon six matters; 2. on the occasion of the death of the venerable Phagguna the Buddha expounds six blessings of hearing the Dhamma and investigating its sense, in due season; 3. Pūraṇa Kassapa divided mankind into six classes, according to the colour they have by nature, but the Buddha alone knows what is the nature of men, and propounds, therefore, another division of mankind; 4. on six conditions under which a Bhikkhu is worthy of homage and presents, also on six different modes of getting rid of the āsavas; 5. the Buddha exhorts a worker in wood to give alms to the Order; 6. the story of Citta son of Hatthisāri who, after having become a Bhikkhu and attained high spiritual states, returned to the world, but again left the world

and attained Arhatship; 7. whereas the Elders try to guess the meaning of an enigmatical sentence, the true meaning of it is set forth by the Buddha; 8. the Tathāgata possesses full knowledge of the hearts of men; 9. doctrines on sensual pleasures (kāmas), their origin, difference, fruit, cessation, and the way leading to this last; the same doctrines on vedanā, saññā, āsava, kamma, and dukkha; 10. on the six Balas or Forces of the Tathāgata, and how he, therefore, is able to answer every question.

VII. Devatā-Vagga (p. 421—429) 10 Suttas: —

1—2. Without having abandoned six dhammas one is unable to realize the fruition of the State of Anāgāmin and Arhat, respectively; 3. on some consequences of cultivating friendship with sinners and with virtuous men; 4. of delighting in society and of not delighting in it; 5. on six conditions of spiritual gain, concisely and at length; 6. without concentration of mind the various kinds of Iddhi will not arise, with it they will arise; 7—10. six qualities are needed by a Bhikkhu, if he wishes to arrive at readiness in realizing everywhere anything he likes, at strength in contemplation, and at the first stage of trance.

VIII. Arahatta-Vagga (p. 429—434) 10 Suttas: —

1. Six qualities in a Bhikkhu decide his present and future state; 2. six are indispensable for realizing Arhatship; 3. and full knowledge of supreme wisdom; 4. by six a Bhikkhu lives in complete ease, when he has also set about the destruction of āsavas; 5. what is needed to acquire and augment virtue; 6. a Bhikkhu makes swift progress in virtue, if he abides in six conditions; 7—8. he goes to hell or heaven, if he is endowed with six habits; 9. six requisites for a Bhikkhu who will realize Arhatship; 10. under six conditions spiritual loss or gain, respectively, are to be expected.

IX. Sīti-Vagga (p. 435—440) 11 Suttas: —

1. Six conditions under which a Bhikkhu is unable or able to realize the highest calmness of mind;

2—4. to conform his life to the 'Good Law'; 5. to attain truth; 6—7. one who adheres to right views is no longer able to produce six mental states; 8—11. six points of non-liability (abhabbaṭṭhānas).

X. Ānisaṃsa-Vagga (p. 441—445) 11 Suttas: —

1. Six rare appearances; 2. six blessings of seeing face to face the Fruition of Sotāpatti; 3—6. unless a Bhikkhu regards saṅkhāras, dhammas, and nibbāna as they ought to be regarded, he cannot reach his goal; 7—9. a Bhikkhu is able to call up in his mind the idea of impermanence, of suffering, and of non-individuality, if he reflects upon six blessings and neglects all existing things; 10. the three bhavas are to be given up, and one should be trained in the three sikkhās; 11. the three taṇhās and the three mānas are to be given up.

XI. Tika-Vagga (p. 445—449) 10 Suttas: —

Ten groups of dhammas each are enumerated.

XII. (p. 449—452) 8 Suttas: —

1. Under six conditions one is unable or able to meditate on the impurity of the body; 2. the same as regards meditation on the evils of sensations, and so on; 3—4. how, on account of six qualities, celebrated householders, beginning with Tapussa, attained the highest consummation; 5—8. supplements.

Sum total of the Suttas: — 124, or about 150 if we count a separate Sutta for each of the Satipaṭṭhānas (XII, 2) and likewise for each householder (XII, 4).

SATTAKA-NIPĀTA (p. IV, p. 1—149).

I. Dhana-Vagga (p. 1—8) 10 Suttas: —

1—2. Seven conditions under which a Bhikkhu is either not dear or dear to his fellow-students; 3. seven Balas; 4. the same explained; 5. seven Dhanas; 6. the same explained; 7. seven kinds of wealth not shared (with the owner) by others; 8. seven Saṃyojanas; 9. how in order to get rid of them a holy life is lived; 10. also seven S. (the same as *sub* 8 exc. 6 and 7, which are different).

II. Anusaya-Vagga (p. 9—15) 8 Suttas: —

1. Seven Anusayas; 2. how these are to be abandoned; 3. which families are to be visited; 4. seven individuals are worthy of homage and presents; 5. simile of the water applied to seven individuals; 6—7. on seven individuals, each of whom is worthy of homage and presents; 8. seven constituent parts of a niddasa (= khīṇāsava).

III. Vajjī-Vagga (p. 16—27) 12 Suttas: —

1. Seven conditions of welfare taught to the Licchavis about the Vajjians (sermon referred to *sub* 2 § 3); 2. on the same subject (= M.P.S. I, 1—5); 3. (= M.P.S. I, 6); 4—7. on the same subject with some variations; 8—9. seven conditions of loss or welfare for a Bhikkhu under training, and for a lay-disciple; 10—12. seven kinds of failure, success, loss, and gain of a lay-disciple.

IV. Devatā-Vagga (p. 27—39) 10 Suttas: —

1—4. On seven conditions of welfare for a Bhikkhu (in each Sutta with slight variations); 5—6. what Bhikkhu is to be resorted to as a friend; 7. on seven qualities required by a Bhikhhu who will realize the four Paṭisambhidās; 8. seven required by him who wishes to get the mind under control (the same with regard to Sāriputta); 9. the Buddha points to the seven constituent parts of a niddasa (Cf. III, 8) as made known by him; 10. = 9 (only the niddasavatthus are differently given).

V. Mahāyañña-Vagga (p. 39—67) 10 Suttas: —

1. The seven Viññāṇaṭṭhitis; 2. seven requisites for the attainment of samādhi; 3. seven fires; 4. on the occasion of a great sacrifice the Buddha delivers a speech full of moral instruction; 5. seven ideas to be developed; 6. the same in detail; 7. without complete chastity there is no complete knowledge; 8. on union and separation with regard to both sexes; 9. reasons why the same offerings have, in one case, no great reward, while, in another case, they have a great reward; 10. what a lay-woman called the greatest wonder among seven.

VI. Avyākata-Vagga (p. 67—98) 10 Suttas: —

1. Why there is no uncertainty about things not

manifested in a holy disciple of the Buddha, learned in the Scriptures? 2. on seven states of man (purisagatis) and the so-called anupādā parinibbāna; 3. Moggallāna receives instruction on the knowledge possessed by the inhabitants of the Brahma-world, concerning sa-upādisesa and anupādisesa, from the mouth of one of them, and the Buddha supplements it; 4. on the immediate fruits of almsgiving; 5. on four matters which a Tathāgata need not guard against, and on three in which he is blameless; 6. reasons why the 'Good Law' will have no long duration, and why it will last long; 7. seven qualities in a Bhikkhu who wishes to effect the destruction of āsavas; 8. rules to overcome somnolence, and some other miscellaneous subjects are dealt with; 9. on seven wives, each of them likened to a murderer, a robber and so on; 10. doctrines on anger.

VII. Mahā-Vagga (p. 99—139) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order; 2. on the theme 'impermanent are all component things', with copious illustrations taken from the general dissolution in future times; the example of a former teacher named Sunetta; 3. under which conditions Māra cannot attack a holy disciple; 4. on seven qualities by which a Bhikkhu becomes worthy of homage and presents; 5. on the high dignity of one who is styled khīṇāsava; 6. reverence for the Teacher implies also reverence for the Dhamma and so on, and the same with irreverence; 7. practice of the satipaṭṭhānas and the like is indispensable for arriving at final emancipation; 8. the sermon called aggikkhandhopama, on the preaching of which a hot stream of blood gushed from the mouth of sixty Bhikkhus, and sixty others returned to the world saying 'difficult is this O Blessed-One, difficult is this O Blessed-One', while sixty others reached salvation; 9. on forbearance towards our fellows in religious life; 10. life is short, let us cultivate earnestness!

VIII. Vinaya-Vagga (p. 140—144) 10 Suttas: —

1—8. Seven qualities of a vinayadhara; 9. on a sure criterion for discerning what is the Dhamma, the Vinaya, and the doctrine of the Buddha; 10. seven rules for settling questions.

IX. [Vaggasaṅgahitā Suttantā] (p. 144—149) 10 Suttas: —

On some miscellaneous matters, each of which is discussed as comprising seven parts.

Sum total of the Suttas: — 90 or a little more, if we here also count the last Suttas separately.

AṬṬHAKA-NIPĀTA (part IV, p. 150—350).

I. Mettā-Vagga (p. 150—172) 10 Suttas: —

1. Eight advantages to be expected from the practice of benevolence; 2. eight reasons and causes which strengthen elementary wisdom (ādibrahmacariyikā paññā); 3—4. eight qualities which make a Bhikkhu unpleasant or pleasant to his fellow-students; 5. eight conditions inseparable from the 'world'; 6. the same at greater length; 7—8. whosoever will not be subdued by those (worldly) inclinations which have ruined Devadatta must subdue them; 9. on certain practices of Nanda which are conducive to religious life; 10. why it is necessary to remove bad Bhikkhus, in order to save the rest.

II. Mahā-Vagga (p. 172—208) 10 Suttas: —

1. Some brahmanical statements about the ascetic Gotama put in a true light; 2. Sīha, the general, visits the Blessed-One who, in his turn, overcomes the scruples of the former (= M. VI, 31); 3. a Bhikkhu is likened to a well-bred royal horse; 4. difference between horses and men, in respect of their behaviour; 5. eight defects; 6. eight qualities by which a Bhikkhu (and Sāriputta) is suitable for a messenger; 7—8. woman fascinates man, and man woman by reason of eight things; 9—10. on eight wonders of the ocean and on eight of the Doctrine and Discipline.

III. Gahapati-Vagga (p. 208—235) 10 Suttas: —

1. Ugga of Vesālī, a householder, narrates eight marvellous events which have happened to him, and is proclaimed by the Buddha to be endowed with eight marvels; 2. the same is related of Ugga of Hatthigāma; 3. Hatthaka Āḷavaka, another householder, is praised by the Buddha, chiefly on account of his wish that others might not gain knowledge of the good qualities he had; 4. once he gave the reasons of his great popularity to the Buddha, who declared him to be possessed of eight marvels; 5—6. on the Upāsaka as he should be; 7. eight Forces, each being proper to a special kind of man; 8. on eight Forces by which an Arhat is sure to be an Arhat; 9. there are eight wrong times and seasons and only one right time and season for leading a life of holiness; 10. instructions given by the Buddha to the venerable Anuruddha on the value and practice of eight thoughts fitting for eminent men (mahāpurisavitakkā).

IV. Dāna-Vagga (p. 236—248) 10 Suttas: —

1. Eight kinds of gifts; 2. a strophe on the divine way to the world of gods; 3. eight motives for almsgiving; 4. the image of the field and seed is interpreted and applied to the ascetics and the presents made to them; 5. on eight modes of rebirth of an almsgiver, according to his wish; 6. the three opportunities of acquiring merit considered in the eight different results produced by those who take them; 7. eight gifts dealt out by the good man living in the world; 8. encomium upon him; 9. on eight fountain-heads of merit; 10. the eight mortal sins leading to rebirth in hell, among animals and ghosts.

V. Uposatha-Vagga (p. 248—273) 10 Suttas: —

1. On the observance of the Uposatha with eight constituent parts; 2—3. how does it come, that such an Up° will bring about great blessings to him who observes it? — 4. all men are equally concerned with it; 5. = 2—3; 6. the Buddha answers the question concerning

the qualities women must possess, in order to be reborn to companionship of the charming angels (manāpayikā devā); 7—8. on the same subject-matter; 9—10. by four mental dispositions women are declared to have won this world, and by four others they are declared to have won the next world.

VI. Sa-ādhāna-Vagga (p. 274—293) 10 Suttas: —

1. How the Blessed-One permitted women to enter the Order (= C. X, 1); 2. eight requisites needed by a Bhikkhu who is to become instructor of another Bhikkhu; 3. a rule distinguishing what the doctrine of the Buddha is from what it is not; 4—5. there are four conditions of temporal welfare and four other conditions of spiritual welfare for a man living in the world; 6. eight designations of sensual pleasures are explained; 7—10. by eight qualities a Bhikkhu is worthy of worship and offerings.

VII. Bhūmicāla-Vagga (p. 293—313) 10 Suttas: —

1. A Bhikkhu, living in solitude and free from dependence, may possibly show eight different attitudes of mind towards those wishes for material gifts which have sprung up in him; 2. under which conditions a Bhikkhu may be said to please himself and others, or himself and not others, or others and not himself; 3. instruction as to the way to attain a state of mind where there is but one thought, that of holiness; 4. the Buddha relates what has happened to him, when he dwelt at Gayā on the Gayāsīsa, before attaining the supreme Buddhahood; 5. on the eight positions of mastery; 6. on the eight stages of deliverance; 7. on the eight unworthy practices; 8. on the eight worthy practices; 9. on the eight assemblies; 10. how Ānanda was incapable of comprehending a suggestion of his Master, and how Māra approached the Buddha; eight causes of earthquake.

VIII. Yamaka-Vagga (p. 314—335) 10 Suttas: —

1—2. Eight qualities needed by a Bhikkhu in order to be completely pleasant and pure; 3. how a Bhikkhu

is to dwell on the thought of death; 4. and how this thought will finally lead to Nirvāṇa; 5. on eight blessings; 6. on the same, each single blessing being described; 7. = VII, 1; 8. = VII, 2; 9. eight conditions are conducive to a Bhikkhu still under training, and eight others are not so; 10. on the eight occasions for indolence and on the eight occasions for energy.

IX. Sati-Vagga (p. 336—350) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order (Cf. VIII, vii, 1); 2. under which conditions a sermon presents itself to the mind of the Tathāgata; 3. what answer the followers of the Buddha have to give, if asked about the origin, the end, and the essence of all dhammas; 4. under eight conditions a bandit will soon be seized, and under eight others he will be undisturbed at his profession; 5. on eight different denominations of the Tathāgata; 6. what the Buddha likes most (Cf. VI, iv, 12); 7. the Order is entitled to overturn the begging-bowl or to set it up again before a layman on account of eight reasons; 8. the laymen are entitled to manifest dissatisfaction or satisfaction against a Bhikkhu on account of eight reasons; 9. likewise the Order is entitled to proceed with censures against a Bhikkhu of such habits; 10. there are eight kinds of disqualification which a Bhikkhu incurs, who is under the censure called tassapāpiyyasikā.

Here follow first a number of names of female followers of the Buddha, then the ordinary concluding chapter.

Sum total of the Suttas: — about 100.

NAVAKA-NIPĀTA (part IV, p. 351—466)

I. Sambodha-Vagga (p. 351—373) 10 Suttas: —

1. How to answer questions about those mental dispositions which foster all that belongs to the supreme knowledge; 2. how far a Bhikkhu is to be styled

nissayasampanna; 3. the Buddha teaches the venerable Meghiya, who has been tempted in the solitude, the means by which one might attain Nirvāṇa, even in this world; 4. instruction given by the Buddha to the venerable Nandaka on four things needed by a Bhikkhu, in order to reach perfection; and instruction given by Nandaka to his fellow Bhikkhus on five advantages springing from hearing the Law, preached in due course, and from religious conversation; 5. on four Forces and five reasons for fear; 6. things to resort to or not to resort to; 7—8. what an Arhat is not able to perform; 9. nine individuals; 10. nine individuals are worthy of worship and offerings.

II. Sīhanāda-Vagga (p. 373—396) 10 Suttas: —

1. Sāriputta makes known to the Buddha how much he is established in the meditation called kāyagatā sati, and forgives a Bhikkhu who had defamed him; 2. on nine individuals who are released from hell and similar evil states, though they have the Skandhas remaining (sa-upādisesā) when dying; but the Buddha himself is afraid this doctrine may bring about carelessness in the hearers; 3. on the only true reason why a holy life is lived, that abides in the Blessed-One; 4. Sāriputta examines Samiddhi on some cardinal points of the Doctrine; 5. why we should become disgusted with this body; 6. nine Saññās are to be developed; 7. under which conditions one should not visit families or visit them, why one should not sit down in their houses or should sit down there; 8. on the observance of the Uposatha with nine constituent parts; 9. a number of Devatās announce what had caused them after-remorse; 10. the Buddha narrates how, in a former birth, he gave many and great presents, when he was the Brahmin Velāma, but he declares that benevolence and the feeling of impermanence surpass all other gifts.

III. Sattāvāsa-Vagga (p. 396—409) 11 Suttas: —

1. The Uttarakurus, the inhabitants of Jambudīpa and the Tāvatiṃsa-Gods are spoken of as outdoing

one another, every time in three things; 2. on three times three different horses and men; 3. nine dhammas, each having its root in craving; 4. on nine abodes of beings (sattāvāsā); 5. in what manner the mind of a Bhikkhu is well stored with wisdom; 6. on the same subject, but more diffusively and substituting 'thoughts' for wisdom; 7—8. if the five sorts of fear are calmed and the four elements of Sotāpattiship are present, a man may declare himself to have overcome hell and so on and to have entered the stream leading to Sambodhi; 9. on the nine occasions of ill-will; 10. on the nine repressions of ill-will; 11. on the nine successive destructions.

IV. Mahā-Vagga (p. 410—448) 10 Suttas: —

1. On the nine successive states; 2. the means and ways of attaining them; 3. happiness originating in the five pleasures of sense is the reverse of the happiness called Nirvāṇa, which consists of nine states of trance one higher than the other; 4. without being well acquainted with the whole system of contemplation nobody is able to make progress in it; 5. the destruction of the āsavas is the result of every step made in the sphere of contemplation; 6. an intricate question about consciousness is answered; 7. the doctrine of the Buddha on the world's end expounded; 8. the struggle of the devas and asuras is typical of the struggle of the Bhikkhus with Māra; 9. when a Bhikkhu should resort to solitude, and how he there gets rid of all āsavas; 10. the Buddha relates to Ānanda how he had attained the Buddhahood by going through the nine successive states, and describes them *in extenso*.

V. Pañcāla-Vagga (p. 449—454) 10 Suttas: —

1. A discourse to the same effect as in IV, 3, with reference to a stanza attributed to a devaputta; 2. who is rightly to be called 'witness in the body' (kāyasakkhi)? 3. — 'emancipated by wisdom'? 4. — 'emancipated in two ways'? 5—10. on the meaning of a series of terms or notions.

VI. Khema-Vagga (p. 455—456) 11 Suttas: —
1—10. as in V, 5—10; 11. holiness cannot be realized without putting away nine dhammas.

VII. Satipatthāna-Vagga (p. 457—461) 10 Suttas: —
The four Satipaṭṭhānas are to be practised in order to get rid of (1) the five weaknesses of moral training (2) the five obstacles to a religious life (3) the five pleasures of sense (4) the five Skandhas springing from Upādāna (5) the five bonds belonging to the lower part (6) the five states of existence (7) the five kinds of niggardliness (8) the five bonds belonging to the upper part (9) the five kinds of stubbornness (10) the five bondages of heart.

VIII. Sammappadhāna-Vagga (p. 462—463) 10 Suttas: —
The four Sammappadhānas are enjoined here in the same manner as the four Sati° before.

IX. Iddhipāda-Vagga (p. 463—464) 10 Suttas: —
So also the four Iddhipādas.
Then follows some additional matter.
Sum total of the Suttas: — 100.

DASAKA-NIPĀTA (part V, p. 1—310).

I. Ānisaṃsa-Vagga (p. 1—14) 10 Suttas: —
1. How good conduct gradually nears a summit (of righteousness); 2. in a Bhikkhu possessed of good conduct spiritual life goes on spontaneously, not intentionally; 3—5. and according to an internal law of causation; 6—7. how far it is possible to be without any (distinct) perception, and yet to have perception; 8—10. how a Bhikkhu can acquire thorough brightness and purity.

II. Nātha-Vagga (p. 15—32) 10 Suttas: —
1. A Bhikkhu who is endowed with five qualities, and who resorts to a dwelling-place likewise endowed with five qualities, will soon attain complete emancipation; 2. a Bhikkhu who is deprived of five and endowed with

five qualities is styled 'the accomplished one', 'the perfect one', 'the excellent man'; 3. the ten bonds; 4. there is no progress in holy life without abandoning the five kinds of stubbornness and the five bondages of heart; 5. ten are deemed chief of all of the same class; 6. ten individuals worthy of homage and presents; 7—8. on the ten conditions granting protection (nāthakaraṇā dhammā); 9. the ten noble states (ariyāvāsas); 10. the same are explained.

III. Mahā-Vagga (p. 32—69) 10 Suttas: —

1—2. On the ten Forces of a Tathāgata; 3. how we are to abandon something by deed, something by word and something by insight; 4. some marks are given, by which it is possible to distinguish true statements which a Bhikkhu makes about himself from false; 5. the ten Kasiṇāyatanas; 6. a stanza quoted from S. I, 126 is interpreted and proved to be conformable to the doctrine of the ten Kasiṇas; 7—8. the ten great questions, an epitome of the Doctrine of the Buddha; 9. instability is everywhere, and change; therefore the wise loathe all, having a mind only to attain in this life the anupādāparinibbāna; 10. the king Pasenadi states what had most impressed him in the Blessed-One.

IV. Upāli-Vagga (p. 70—77) 10 Suttas: —

1. Ten reasons why the Tathāgata has prescribed the moral precepts and the Pātimokkha to his disciples; ten reasons for establishing the Pātimokkha (pātimokkhaṭṭhapana); 2. a Bhikkhu possessed of ten qualities should be selected for settling difficulties within the Order; 3. — should confer the Upasampadā; 4. — give the Nissaya, attend upon a novice; 5. how far we are right in saying that there is dissension, or 6. concord within the Order; 7. = 5; 8. on the punishment of him who causes dissensions in the Order; 9. = 6; 10. on the reward of him who restores the Order to concord.

V. Akkosa-Vagga (p. 77—91) 10 Suttas: —

1. Why quarrels and disputes arise in the Order; 2—3. ten roots of contention; 4. a Bhikkhu who wants

to rebuke another Bhikkhu should consider five things and recall to his mind five other things; 5. on ten evils of entering the royal harem; 6. the Blessed-One persuades the Sakkas to keep the eightfold Uposatha; 7. whence it comes that there is good conduct and bad conduct, the one distinct from the other; 8. ten matters are to be considered repeatedly by an ascetic; 9. ten things dependent upon the body; 10. on ten things which are conducive to kindness, peace, and concord.

VI. Sacitta-Vagga (p. 92—112) 10 Suttas: —

1—2. In which manner a Bhikkhu is expert in indicating his own thoughts; 3. on backsliding, standing still, and progress in good conditions; the same as in 1—2; 4. = 1—2; § 7 sqq. are nearly identical with IX, VI, 3 sqq.; 5. = 1—2; 6—7. ten ideas will be a great blessing if developed; 8. Cf. VIII, LXXXIII; 9. a certain mode of mental training recommended; 10. the ten ideas are expounded in detail (the idea of suffering-ādīnavasaññā is exemplified by a long list of diseases).

VII. Yamaka-Vagga (p. 113—131) 10 Suttas: —

1. Both ignorance and emancipation by knowledge are nourished and fulfilled by something, and this may finally be reduced to association with the bad and the good, respectively; 2. the same is said with regard to craving and emancipation by knowledge; 3—4. five states are consummated in this life and five after this life; 5. rebirth is sorrow, no rebirth happiness; 6. not delighting is sorrow, delighting happiness; 7—8. on the necessity of faith as the condition of every other moral quality; 9. the ten topics worthy of the followers of the Buddha; 10. on the ten subjects of praise.

VIII. Ākaṅkha-Vagga (p. 131—151) 10 Suttas: —

1. Exhortation to a life of uprightness, addressed to the seeker of various things specified under ten heads, each beginning with 'if he should desire' (Cf. M. N. I, 33 sqq.); 2. on the ten thorns, ending with an exhortation to a thornless life; 3. there are ten obstacles to, and ten aids to ten desired things, difficult to meet with

in this world; 4. the tenfold noble gain; 5. the lay-woman Migasālā did not comprehend how two men, the one living a worldly life and the other living in celibacy, could reach the same future state, and this leads the Buddha to speak of the future state of ten individuals; 6. birth, old age, and death are the three conditions which cannot be overcome but by overcoming all that is involved in them; 7. a bad Bhikkhu is likened to a crow, in ten points; 8. the Nigaṇṭhas are possessed of ten evil qualities; 9—10. ten occasions and ten repressions of ill-will.

IX. Thera-Vagga (p. 151—176) 10 Suttas: —

1. The Tathāgata is released and emancipated from ten conditions; 2. only if endowed with ten qualities a Bhikkhu is able to increase and prosper; 3. under which conditions a sermon occurs to the Tathāgata; 4—6. ten other qualities are named which, if extant in a Bhikkhu, make him increase and prosper; 7. on ten dispositions which do not conduce to his being loved, respected, apt to meditate, to live an ascetic and lonely life, and on ten others which conduce to his being loved, and so on; 8. ten losses which a Bhikkhu incurs who abuses his fellow-students; 9. the story of Kokālika, who had sinned by abusive talk against Sāriputta and Moggallāna; on the duration of the punishments in hell; 10. on the ten Forces of an Arhat, by which he knows that his āsavas have come to an end.

X. Upāsaka-Vagga (p. 176—206) 10 Suttas: —

1. On ten classes of wealthy men, considered so far as they deserve praise or blame; 2. he who is calmed as regards the five kinds of fear, and possesses the four elements of Sotāpattiship, and, moreover, understands well the noble Method (ariyo ñāyo) may fairly declare himself to be freed from all evil states, and to have his final goal in Perfect Knowledge; 3. Anāthapiṇḍika confutes the confessors of other tenets by propounding to them the tenets of the Buddha, so far as they are opposed to the former; 4. so does also Vajjiyamāhita

with other teachers, by wisely distinguishing between what is really the doctrine of the Buddha, and what is not; 5. why the Blessed-One did not answer a question of Uttiya, a wandering ascetic; 6. a dialogue between Ānanda and Kokanuda on the eternity of the world and the like; 7. a Bhikkhu deserves homage and presents, if he is endowed with ten dispositions; 8. an Elder lives easily, wherever he dwells, if possessed of ten qualities; 9. Upāli, who wants to retire into solitude, is persuaded by the Buddha to live in the community, as more suitable for him; 10. one cannot reach Arhatship without getting rid of ten evil conditions.

XI. Samaṇasaññā-Vagga (p. 210—222) 12 Suttas: —
1. Three ideas, if developed, bring seven conditions to perfection; 2. the seven Bojjhaṅgas, if developed, bring three Vijjās to perfection; 3. where wrong, in its tenfold aspect, exists, there is failing, non-success; 4. bad views and good views are the reason why, in one case, sorrow results, and happiness in the other case; 5. what occurs, if ignorance or knowledge be the leader? 6. the ten things which have been brought to nought (nijjaravatthu); 7. on the noble washing away; 8. on the noble purging; 9. on the noble vomiting; 10. the ten conditions which are to be removed; 11. how far a Bhikkhu is no longer under training; 12. the ten attributes of one who is no longer under training.

XII. Paccorohaṇi-Vagga (p. 222—237) 10 Suttas: —
1—4. On the meaning of the two couples of notions, viz. adhamma and anattha, dhamma and attha, each Sutta varying the theme, or repeating it, with some modifications and amplifications; 5—6. what is meant by 'this side and the other side of the river'? 7—8. on the spiritual 'Coming down again' (Paccorohaṇī); 9. right views are the dawn of every good condition; 10. ten conditions are to be developed.

XIII. Parisuddha-Vagga (p. 237—240) 11 Suttas: —
1—9. Right views and their whole train of consequences, in number ten, are considered under different

aspects, and are said to be found nowhere but in the Discipline taught by the Buddha; 10—11. wrong views and right views and their train of consequences are identified with wrong and right in general.

XIV. Sādhu-Vagga (p. 240—244) 11 Suttas: —
Wrong views and right views and their train of consequences are differently set forth.

XV. Ariyamagga-Vagga (p. 244—247) 10 Suttas: —
On the same subject.

XVI. Puggala-Vagga (p. 247—249) 12 Suttas: —
Different consequences following the circumstance that an individual is possessed of wrong views or right views, and so on.

XVII. Jāṇussoṇi-Vagga (p. 249—273) 11 Suttas: —
1—2. = XII, 7—8 with some modifications; 3—4. = XII, 5—6 with the same modifications; 5—7. = XII, 1—4 also modified in the same manner as before; 8. according to the three causes of Karma, viz. covetousness, hatred, and delusion, each of the ten transgressions has its threefold cause; 9. how the Dhamma is approached; 10. on the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind; 11. the question, if the departed kinsmen enjoy the gifts offered to them, is solved, and every difficulty in this problem is touched upon.

XVIII. Sādhu-Vagga (p. 273—277) 11 Suttas: —
Identical with XIV, only substituting the ten transgressions and the abstinence from them for the wrong and right views, and so on.

XIX. Ariyamagga-Vagga (p. 278—281) 10 Suttas: —
On the same subject.

XX. Puggala-Vagga (p. 281—282)
As in XV with the same difference, as mentioned *sub* XVIII.

XXI. Karajakāya-Vagga (p. 283—303) 10 Suttas: —
1—4. Ten evil conditions lead man (womankind, female

hearers) to hell, and ten good conditions lead men (womankind, female hearers) to heaven; 5. a lay-woman dwells with diffidence in her house, if she is not endowed with ten qualities, on the contrary, she dwells there with confidence, if she is endowed with them; 6. the doctrine on the 'creeping along' is expounded; 7—8. on the threefold ruin and prosperity of deeds committed with the body, on the fourfold ruin and prosperity of deeds committed with the speech, and on the threefold ruin and prosperity of deeds committed with the mind; 9. on certain exercises recommended to every man and woman, in order to avoid sin and sorrow; 10. on the threefold bad and good conduct depending upon body, on the fourfold bad and good conduct depending upon speech, and on the threefold bad and good conduct depending upon the mind.

XXII. [no title] (p. 303—310) 10 Suttas: —

1. One goes to hell or heaven, if endowed with ten tendencies; 2. — with twenty tendencies; 3. — with thirty tendencies; 4. — with forty tendencies; 5—7. the same, only with different wording; 8—10. supplementary matters, as usually at the end of a Nipāta.

Sum total of the Suttas: — about 220.

EKĀDASAKA-NIPĀTA (part V, p. 311—361).

I. Nissaya-Vagga (p. 311—328) 11 Suttas: —

1—5. Cf. X, I, 1—5; 6. Cf. X, IX, 8; 7. Cf. X, I, 6; 8—9. on the same question, how far it is possible to be without any (distinct) perception and apperception, and yet to have perception and apperception; 10. it behoves us to think noble thoughts (ājānīyajjhāyitaṃ jhāyatha!); 11. on the qualities needed in order to reach the 'Endless' (Nirvāna) and to become the highest and best among gods and men.

II. Anussati-Vagga (p. 328—358) 11 Suttas: —

1—2. On the most convenient state of life, consisting in the culture of eleven mental habits; 3. on the same

subject, with some variations in the second half of the habits to be cultivated; 4. on the eleven characteristic properties of one who may be called believing; 5. eleven blessings to be expected from the exercise of benevolence; 6. on the eleven gates leading to Nirvāṇa, by each of which one may save oneself; 7. comparison of a Bhikkhu with a cow-herd in so far as both are not endowed or are endowed with eleven qualities; 8—11. on the same subject as above in I, 7 sqq., with some variations in the introduction.

III. [no title] (p. 359—361) 20 Suttas: —

1. The tenets of II, 7 are recapitulated; 2. one should develop eleven conditions for the knowledge of human passion; 3—20. the same subject is treated variously.

Sum total of the Suttas: — about 50.

APPENDIX II.

LIST OF SUTTAS

(AND GĀTHĀS) OCCURRING MORE THAN ONCE IN THE A. N[1].

A. Suttas, or greater portions of them.

II, xii, 10 (I, 91)[2] ~ II, xvi, 1 (I, 95)
III, 14 (I, 109 sq.) ~ V, cxxxiii (III, 149 sqq.)
III, 94—96 (I, 244 sqq.) ~ IV, 256—257 (II, 250 sqq.)
III, 118 (I, 271 sq.) ~ X, clxxvi § 7—10 (V, 266 sqq.)
III, 131 (I, 284 sq.) ~ IV, 181 (II, 170 sq.; cf. 202)
V, xlviii (III, 54 sqq.) ~ V, xlix § 2 (III, 57)
V, liii (III 65) ~ X, xi § 2 (V, 15)
V, lxiii ~ V, lxiv (III, 80)
V, lxv ~ V, lxvi (III, 81) ~ V, clxiii (III, 190 sq.) ~ V, clxiv (III, 191)
V, lxix ~ V, lxx (III, 83)
V, lxxiii ~ V, lxxiv (III, 86 sq.)
V, ccv (III, 248 sq.) ~ IX, lxxi § 1—3 (IV, 460) ~ X, xiv § 2—3 (V, 17 sq.)
V, ccvi (III, 249 sq.) ~ IX, lxxii § 1—3 (IV, 461) ~ X, xiv § 4—5 (V, 18 sq.)
VI, x (III, 284 sqq.) ~ XI, xii (V, 328 sqq.) ~ XI, xiii (V, 332 sqq.)
VI, xxv ~ VI, xxvi (III, 312 sqq.)

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[1] Minor variations and such amplifications as are wanted in order to fill up a higher numeral are not considered in this enumeration.

[2] The numbers in brackets refer to the Parts and pages of this Edition.

VI, XXVII § 3—8 (III, 317 sqq.) ~ VI, XXVIII § 7—8 (III, 321 sqq.)
VI, XXXII (III, 330 sq.) ~ VII, XXXI (IV, 27 sq.)
VI, XXXIII (III, 331) ~ VII, XXXII (IV, 28 sq.)
VI, XLIV (III, 347 sqq.) ~ X, LXXV (V, 137 sqq.)
VII, XXXIX § 1—3; 5 (IV, 34 sqq.) ~ VII, XL § 1—3; 5 (IV, 37 sqq.)
VIII, XXI ~ VIII, XXII (IV, 208 sqq.)
VIII, XXV ~ VIII, XXVI (IV, 220 sq.)
VIII, XLII ~ VIII, XLIII (IV, 251 sqq.) ~ VIII, XLV (IV, 259 sqq.)
VIII, XLVI § 4—5 (IV, 265 sq.) ~ VIII, XLVII § 2—3 (IV, 267) ~ VIII, XLVIII § 2—3 (IV, 268 sq.)
VIII, XLI (IV, 248 sq.) ~ IX, XVIII (IV, 388 sqq.)
VIII, XLIX ~ VIII, L (IV, 269 sqq.)
VIII, LIV ~ VIII, LV (IV, 281 sqq.)
VIII, LIX ~ VIII, LX (IV, 292 sq.)
VIII, LXI (IV, 293 sqq.) ~ VIII, LXXVII (IV, 325 sqq.)
VIII. LXV (IV, 305 sq.) ~ X, XXIX § 6 (V, 61 sq.)
VIII, LXXI ~ VIII, LXXII (IV, 314 sqq.)
VIII, LXXXIII (IV, 338 sq.) ~ X, LVIII (V, 106 sq.)
IX, VI § 3—8 (IV, 366 sqq.) ~ X, LIV § 7—13 (V, 100 sqq.)
IX, XXVII (IV, 405 sqq.) ~ X, XCII (V, 182 sqq.)
IX, XXXIV § 3—12 (IV, 414 sqq.) ~ IX, XXXVIII § 5—11 (IV, 430 sqq.)
X, I—V (V, 1 sqq.) ~ XI, I—V (V, 311 sqq.)
X, III ~ X, IV ~ X, V (V, 1 sqq.)
X, VI ~ X, VII (V, 7 sqq.) ~ XI, VII (V, 318 sq.) ~ XI, XIX—XXII (V, 353 sqq.)
X. VIII ~ X, IX ~ X, X (V, 10 sqq.) ~ X, XI § 6
X, XVII ~ X, XVIII (V, 23 sqq.)
X, XXI ~ X. XXII (V, 32 sqq.)
X, XXV (V. 46) ~ X, XXIX § 4 (V, 60)
X, XXVII ~ X, XXVIII (V, 48 sqq.)
X. XXXIII § 2 (V, 72) ~ X, XXXIV § 2 (V, 73)
X XXXV § 2 (V, 73 sq.) ~ X, XXXVII § 2 (V, 75) ~ X, XLI § 3 (V, 77 sq.) ~ X, XLII § 3 (V, 78)
X, XXXVI § 2 (V, 74) ~ X, XXXIX § 2 (V, 76)

X, LI ~ X, LII (V, 92 sqq.) ~ X, LIII § 5—8 (V, 96 sqq.)
X, LXI ~ X, LXII (V, 113 sqq.)
X, LXIII ~ X, LXIV (V, 119 sq.)
X, LXV ~ X, LXVI (V, 120 sqq.)
X, LXVII ~ X, LXVIII (V, 122 sqq.)
X, LXXIX ~ X, LXXX (V, 150 sq.)
X, LXXXIV (V, 155 sqq.) ~ X, LXXXVI (V, 161 sqq.)
X, LXXXVIII (V, 169) ~ XI, VI (V, 317 sq.)
X, CVIII ~ X, CIX (V, 218 sqq.)
X, CXIII (V, 222 sq.) ~ X, CLXXI (V, 254)
X, CXV (V, 224 sqq.) ~ X, CLXXII (V, 255 sqq.)
X, CXVII ~ X, CXVIII (V, 232 sq.)
X, CXIX (V, 233 sqq.) ~ X, CLXVII (V, 249 sqq.)
X, CXX (V, 236) ~ X, CLXVIII (V, 251 sq.)
X, CLXIX ~ X, CLXX (V, 252 sqq.)
X, CXXXIV—CLXVI (V, 240—249) ~ X, CLXXVIII—CXCIX (V, 273—282)
X, CC ~ X, CCI (V, 283 sqq.)
X, CCII ~ X, CCIII (V, 286 sq.)
X, CCVI ~ X. CCVII (V, 292 sqq.)
XI, XII ~ XI, XIII ~ XI, XIV (V, 328 sqq.)
XI, XVIII (V, 347 sqq.) ~ XI, supplement (V, 359 sq.)

B. Gāthās[1].

III, 32 § 1 (I, 133) = IV, 41 § 6 (II, 45 sq.)
III, 48 (I, 152 sq.) = V, XL § 3 (III, 44)
III, 57 § 2 (I, 162) = V, CLXXIX § 8 (III, 214)
IV, 3 § 3 (II, 3 sq.) = X, LXXXIX § 3 (V, 171)[3]
IV, 34 § 3 (II, 35) = V, XXXII § 3 (III, 36)
IV, 51 § 4 (II, 55 sq.) = V, XLV § 3 (III, 52 sq.)
V, LXIII § 2 (III, 80) ~ X, LXXIV § 2 (V, 137)[4]

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[1] With the exception of those occurring twice or more within the same Nipāta, for which see the Index of Gāthās at the end of each separate Part.
[2] Quoted from S. N. v. 1048.
[3] Beginning from Yo nindiyaṃ.
[4] Beginning from Saddhāya sīlena ca.

APPENDIX III.

LIST OF SUTTAS

TREATING THE

SAME SUBJECT FIRST BRIEFLY AND THEN IN DETAIL.

III, 118—119 (I, 271 sqq.)
IV, 29—30 (II, 29 sqq.)
IV, 92—93. 94 (II, 92 sqq.)
IV, 98—99 (II, 98 sqq.)
IV, 153 (II, 142)—IX, v § 1—6 (IV, 363 sq.)
IV, 231—232—236 (II, 230 sqq.)
V, I—II (III, 1 sqq.)
V, XIII—XIV (III, 10 sq.)
VI, VIII (III, 284)—XXX (III, 325 sqq.)
VII, III—IV (IV, 3 sq.)
VII, V—VI (IV, 4 sqq.)
VII, XLV—XLVI (IV, 46 sqq.)
VIII, V—VI (IV, 156 sqq.)
VIII, LXXIII § 2 (IV, 317)—LXXIV (IV, 320 sqq.)
VIII, LXXV—LXXVI (IV, 322 sqq.)
X, XIX—XX (V, 29 sqq.)
X, CXIII—CXIV (V, 222 sqq.)
X, CLXXI (V, 254)—CLXXIII (V, 260 sq.)

APPENDIX IV.

LIST OF SUTTAS

WHERE THE

COMPONENT PARTS MAKE UP THE NUMBER JUST REQUIRED[1].

VI, xxi (III, 309 sq.)	3 + 3
VI, xxxix (III, 338 sq.)	3 + 3
VI, cv—cxvi (III, 444 sqq.)	3 + 3
VII, lv (IV, 82 sqq.)	4 + 3
VIII, xlix (IV, 269 sqq.)	4 + 4
VIII, l (IV, 271 sqq.)	4 + 4
VIII, liv (IV, 281 sqq.)	4 + 4
VIII, lv (IV, 285 sqq.)	4 + 4
IX, i—iii (IV, 351 sqq.)	5 + 4
IX, iv—v (IV, 358 sqq.)	4 + 5
IX, xxi—xxii (IV, 396 sqq.)	3 + 3 + 3
IX, xxvii—xxviii (IV, 405 sqq.)	5 + 4
IX, lxiii—lxx (IV, 457 sqq.)	5 + 4
IX, lxxi (IV, 460)	*5* + 4
IX, lxxii (IV, 461)	*5* + 4
IX, lxxiii—xcii (IV, 462 sqq.)	5 + 4
X, xi (V, 15 sq.)	*5* + 5
X, xii—xiii (V, 16 sqq.)	5 + 5
X, xiv (V. 17 sqq.)	*5* + *5*

[1] The numbers in italics indicate that the subjects grouped under them are registered also among the component parts themselves, e. g. among the pañcāṅgas.

X, XLIV (V, 79 sqq.)	5 + 5
X, LXIII—LXIV (V, 119 sq.)	5 + 5
X, XCII (V, 182 sqq.)	5 + 4 + 1
X, CI (V, 210 sq.)	3 + 7
X, CII (V, 211)	7 + 3
X, CLXXVI (263 sqq.)	3 + 4 + 3
XI, XI (V, 326 sqq.)	3 + 3 + 3 + 2
XI, XII—XIII (V, 328 sqq.)	5 + *6*
XI, XIV (V, 334 sqq.)	5 + 6

CORRECTIONS.

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p. 42 l. 16 fr. t. *invert the comma after* vadamāno *and put it before* bhāvita°
p. 53 l. 9 fr. b. *read* aṭṭha *instead of* attha.
p. 148 l. 3 fr. t. *a new line and number begins with* Ariyānaṃ.
p. 190 l. 6 fr. b. *put a mark of interrogation after* ti *and read* p'āhaṃ *instead of* pā'haṃ.
p. 194 l. 13 fr. t. *put a mark of interrogation after* ti.
p. 380 l. 7 sq. fr. b. *some copies have* sammaggā *instead of* samaggā.

